

Official Organ
of the
ATTAKAPAS HISTORICAL ASSOCIATION
P. O. Box 107
St. Martinville, Louisiana 70582

Mrs. Jerome A. Broussard, President
Miss Pearl Mary Segura, Vice-Pres. Mr. Harris L. Periou, Treasurer
Mrs. Ernest Yongue, Recording Sec. Miss Ruth Lefkovits, Corres. Sec.

Attakapas Gazette Editor: Mathe Allain

DUES SCHEDULE:

- I. Life Membership for Individuals - \$100.00
 - II. Annual dues for Individuals
 - (1) Active or Associate (out-of-state) membership - \$3.00
 - (2) Contributing membership - \$15.00
 - (3) Patron membership - \$20.50
 - III. Annual Institutional Dues
 - (1) Regular - \$5.00
 - (2) Sustaining - \$10.00
 - IV. Canadian dues - same as American dues, payable in U. S. dollars only
-

PAST GAZETTES AND BOOKS AVAILABLE

Members wishing to complete their files of the ATTAKAPAS GAZETTE can buy the 1967 and 1968 volumes for \$3.00 each. (\$5.00 for Institutional members). The 1966 issue is available at \$0.50.

Special Publication No. I: MARRIAGE CONTRACTS OF THE ATTAKAPAS POST, 1760-1803, COLONIAL LOUISIANA MARRIAGE CONTRACTS, VOLUME V, by Winston DeVille with Jane Guillory Bulliard and the 1774 CENSUS OF ATTAKAPAS, edited by Jane Guillory Bulliard with Leona Trosclair David. Price: \$7.75.

Special Publication No. II: SELECTED ACADIAN AND LOUISIANA CHURCH RECORDS, compiled by Rt. Rev. Msgr. George A. Bodin. Price: \$15.00.

Individuals are asked to pay in advance.

SUGGESTIONS TO CONTRIBUTORS

Papers are solicited in all the areas the Attakapas Association is interested in: traditions, landmarks, genealogy, and history. Manuscripts should be typed double spaced, and carefully documented. In general, the style of footnotes should conform to that recommended in Wood Gray, et.al., Historian's Handbook (Boston: Houghton Mifflin Co., 1964). Footnotes should contain full bibliographical information. If in doubt, check the form used in the current issues of the Gazette. Generally the Gazette prefers articles of four pages or less, but longer articles are frequently accepted. Articles should be sent to Editor, Box 1542-USL, Lafayette, Louisiana 70501.

Table of Contents

Les Bûcheres de la Louisiane Acadienne	
Thomas J. Arcenau	page 2
The Smith House	
Rilma Kramer	page 3
A Water Route from the Opelousas to the	
Mississippi in 1791	
Lyle Givens Williams	page 5

Queries

Mrs. Drouet W. Vidrine, 803 E. Main Street, Ville Platte, La. 70586 wishes information concerning Louis Boucher Sieur de Grandpre, born 1695, Three Rivers, Canada, officer of Louisiana troops, who contracted marriage in New Orleans, May 10, 1734, with Dlle Therese Gallard de Chamilly, daughter of Francois and Dame Marie Anne Hervieux. Seeks Louisiana date on him, his wife, and their issues, for biographical sketch to be used in historical paper.

Mrs. Lillie Riley Steele, 853 E. Craven Street, Pampa, Texas 79065, wishes information about Mrs. Georgia Cotton Riley, born 1876-77, died 1897-98, married Hiram B. Riley on March 24, 1895, in Fairfield, Texas. Her daughter Lillie Belle was born June 7, 1897. Wishes to know where Georgia Cotton Riley was born and died and where daughter Lillie Belle was born. Georgia may have had a sister named Rose.

Mrs. A. K. Bourgeois, 1938 West Georgia, Phoenix, Arizona 85015, wishes information on parents and family of Joseph Margrave, born between 1820-1823, in Lafayette Parish. He moved to Grimes Co. Texas about 1848, died at Waller Co. Texas, about 1873. Had brothers Orellian (Aurillon, Oran), born 1823; Gideon, Levi; Ben.

Mrs. Robert C. Griffin, 24922 Fawn Drive, North Olmsted, Ohio 44070, wishes information on Louis D'Auterive (died 1814) and Felicite Mayronne. He was son of Jean Antoine Bernard D'Auterive (married Elizabeth Moutberauld in May 1764), himself son of Jacques Bernard D'Auterive and Marie Jean St. Laurens.

Les Bûcheries de la Louisiane Acadienne

Thomas J. Arceneaux

Neatly stacked cordwood in the backyard of any Acadian farmer was, half a century ago, a real measure of good living. The size and quality of any Acadian farmer's "bûcher" or woodpile was then a real measure of the manner in which the family would keep warm during the winter months and, above all, whether or not the ever-busy housewife would have an ample supply of fuel to keep the cast iron kitchen stove in operation every day of the year.

Providing the family with an ample supply of cordwood was one of the major family enterprises in rural Acadiana during the prebutane gas and pre-rural electrification era. At that time, the roads were not paved or even gravelled so that providing the family's supply of cordwood depended upon the conditions of the roads as well as upon the availability of labor.

As a general rule, at the time of the "laying by" of the crops, which was approximately two weeks before the beginning of the cotton harvesting season, all male farm workers--landowners as well as tenants--were busily engaged in the annual "bûcheries". These annual wood cutting events were generally held during the last week of July and the first week of August. Those were yearly two weeks of hard work--felling trees, cutting and splitting logs. Those were also the annual two weeks for feasting and for good fellowship among male neighbors and friends, all of whom were to be found in the woods at that time. Meanwhile, the womenfolk back home kept busy preparing delicious meals delivered in time for the picnic dinners which were always followed by "la pipée de midi" (mid-day siesta, or time out for a leisurely smoke).

Anyone discussing those old-time "bûcheries" with Acadiana's senior citizens will soon learn that those annual wood-cutting events are generally rated as among the most joyous periods of their lives. The hard work associated with those "bûcheries" is always minimized and emphasis is always placed on good food and good fellowship. They have fond memories of those events because in the beautiful and peaceful forested areas, just a few miles from their farms, men--both black and white--worked, ate, and fraternized. That was the time when men took great pride in demonstrating their skills with the cross-cut saws and the axes. That was the time when men took pride in teaching the boys to develop techniques and to work together, to eat together, to fraternize, and to help each other. Often when the sick neighbor or the poor widow needed a few loads of wood all joined hands in helping the needy. Charity was still a function of the individuals, rather than that of the state. Thus, at the time of the annual "bûcheries", everyone in the community belonged to one big, happy, hard-working family engaged in a community-wide project of hard work made enjoyable by good fellowship and real Christian charity.

And then, after the crops were harvested came those long, rainy, cold, winter evenings when the families gathered around the open fireplaces made radiant by the slowly burning "bûches" provided by the men during the past glorious "bûcherie" season. While the families sat in blissful comfort, it was often time to relate "Tall tales of the woods": of the time when little Pierre and Jacques, all by themselves, felled the largest "Copai"

at Pointe Chêne Vert and of the time when good old "Nonc Brook", the revered old negro tenant, repelled the wasps from their large nest in the muscadine vine merely by "gassing" them by exposing the insects to his hand saturated with perspiration from his odorous arm pit. (There were no aerosol insect bombs). Indeed, those annual "bûsheries" provided, not only fuel for the open fireplaces and the cook stoves, but also conversational fuel for the long and unforgettable winter evenings when family groups gathered around the fireplaces and provided their own live entertainment.

The Smith House

Rilma Kramer

The Smith House, at 909 Second Street, is one of the loveliest houses in Franklin. A fine example of Spanish-French colonial architecture, it is one of the oldest homes in town. It is 137 years old and never has been known without occupants.

This residence was built in 1832 by John Hartman as a wedding gift for his bride, Sarah Knight.¹ The Hartman lived here for only a short time. It is said that David Crockett visited them on his trip to the Alamo before 1836.

In 1837, the New Orleans Canal and Banking Company acquired the house and opened the first bank in the Parish of Saint Mary in the dining room.²

In 1848, Dr. James Smith bought the property. He had a large family and among his children was a son, Harry Darley Smith, who later became a judge. After the death of his father Judge Smith and his family occupied the house until his own death in 1917. Judge Smith, like his father, had a large family. There were eight sons and three daughters. Since the house has three full floors, the third floor was used as a large dormitory type room divided into eight cubicles where the Smith boys lived, each one enjoying his privacy in his own little niche. The house has remained known as the "Smith House" for the family that lived in it for seventy years.

After Judge Smith's death, his widow, Florence O'Neill, sold the house to Joseph Birg who kept it only a short time.³ In 1918 it was bought by Mr. George Palfrey who lived there with his family for six years.⁴

¹John and William Hall to John Hartman, January 27, 1832. Conveyance Books of St. Mary Parish, book G3, part 1, folio 376, entry 1483. Hereafter cited as COB.

²John Hartman to New Orleans Canal and Banking Company, November 29, 1837. COB, book E, folio 124, entry 4340.

³Mrs. Florence O'Neill Smith to Joseph Birg, July 30, 1918. COB, book 3-T, folio 262, entry 4530.

⁴Katherine Richard Lazarus, one of the heirs of Joseph Birg, transferred her share of the estate, including the Smith House, to another heir Birg Peck Richard on March 29, 1919 (COB, book 3-U, folio 77, entry 45723). Birg Peck Richard sold the house to George D. Palfrey on May 2, 1919. COB, book 3-S, folio 178, entry 45804.



The Smith House

It is interesting to note that Mrs. Palfrey was the daughter of Dr. William Gorgas who gained fame during the building of the Panama Canal.

In 1924, Mr. Paul Kramer acquired the house which he renovated completely.⁵ Under the supervision of Mr. Morgan D. Hite, noted New Orleans architect, and Mr. Marvin Morris, Franklin contractor, the house was restored and the sun parlor on the left side of the living room was added. In 1954 the house was sold to its present owners, Mr. and Mrs. Charles de V. Allain.⁶

During the War Between the States, the house had been occupied by Union forces under the command of General Wetzel. The soldiers were quartered upstairs, and the horses were stabled on the ground floor.

The house is built of solid brick with wall fourteen inches thick. The lower columns are brick also, but they have been stuccoed since the loam mortar was deteriorating and it was thought by the architect that this would preserve them in their original form. These columns are covered by little green ivy plants. The second floor columns are solid and were made by hand from heart of cypress.

There are four fireplaces, each of which has a mantle of different design. All are hand-made from heart of cypress. The lovely little stair case is unique in that the rise of the steps is greater than is usual. There are three newel posts, all hand made and each one different in design. The two large doors in the center hall were designed in 1939 by Mr. and Mrs. Paul Kramer to keep an even temperature in winter. Some of the original handblown glass can be seen in the second floor hall windows, and the third story still has all of its original glass.

A Water Route From the Opelousas to the Mississippi in 1791

Lyle Givens Williams

Early French settlement in Southwest Louisiana has as its focal points two military posts, one in the Opelousas, the other in the Attakapas. The one is the present town of Opelousas, the parish seat of St. Landry Parish, the other St. Martinville, the parish seat of St. Martin Parish. William Darby, a geographer who travelled in the area in 1807, says that the boundary between the Opelousas and the Attakapas began on the south at the mouth of the Mermentau River and ran to the mouth of the Bayou Queue de Tortue; up that stream to its source; by an imaginary line to the head of Bayou Carrion Crow; down that stream to its mouth; up the Vermilion to the efflux of Bayou Fuselier; down to its junction with the Teche; by an imaginary line east to the Atchafalaya. Everything west of the boundary as far as the Sabine was the Opelousas, which included the present parishes of St. Landry, Evangeline, Acadia, Jeff Davis, Beauregard, Allen, Calcasieu, and part of Cameron. The Attakapas included the present parishes of St. Martin, St. Mary, Iberia, Lafayette, Vermilion and that part of Cameron east of the Mermentau.

France, after several disastrous colonization projects, ceded Louisiana to Spain in 1763. After Spain took official possession of Louisiana in

⁵George D. Palfrey to Paul Kramer, April 8, 1924. COB, book 4-F, folio 92, entry 50036.

⁶Mrs. Paul Kramer to Charles de Villeneuve Allain, March 27, 1954. COB, book 8, folio 389, entry 89660.

1769, the colony flourished. The population rose sharply. It is estimated variously by historians that between the years 1757 and 1788 four to six thousand Acadian refugees found homes in Louisiana. These Acadians, early French settlers of Nova Scotia where they had made their living fishing, farming and raising cattle for one hundred and fifty years, clung tenaciously to their French folkways. They were expelled from their homes in 1755 for refusing to swear allegiance to England, their new master. Newcomers to Louisiana when Spain took it over, the Acadians were as hostile to Spanish dominion as they had been to English and readily joined an abortive attempt to keep the Spanish governor from taking over the province; hence there was no doubt shrewd calculation on O'Reilly's part when he assigned to a large number of these Acadian families land grants along the bayous in the remote Opelousas and Attakapas.

The land of the Opelousas and the Attakapas was fertile and well suited to agriculture and cattle raising. The journey was hard and the trail devious through forest and swamp, but by 1791 not only the French and Spanish but the English, Scotch, Irish and some German colonists had found their way to the broad prairies. Some of the early settlers were free Negroes, and the Yankee traders were already bringing slaves into the area.

As the colonists flourished, the demands of trade required sure and free navigation between the prairies and the Mississippi, the highway to the outside world. Three documents from the year 1791 which repose in the archives of the St. Landry Parish Court House tell an interesting story of community effort to maintain an open waterway from the Opelousas to the Mississippi. The pattern of settlement in the Eighteenth Century followed the water ways. Lands were measured by their frontage on a river or a bayou. Houses were built with easy access to the water; even local traffic was by boat or pirogue. It is not surprising that the "habitans" of the Opelousas should have been concerned about an open route for all weather traffic from their prairies to the Mississippi and New Orleans.

The water route east from the Attakapas was logically the Teche, which flowed amply into Berwick Bay giving access through Lake Chetimaches to the Mississippi. To some parts of the Attakapas the upper Atchafalaya was also accessible, providing a northern route to the Mississippi.

For the Opelousas, however, the Teche was too far south to serve as a practicable route for any except those areas contiguous to the Attakapas. The Teche was not always navigable as far as Breau Bridge. The Bayou Courtableau, on the other hand, ran into the broad Atchafalaya from which a maze of rivers, bayous, lakes and bays gave access to the Gulf of Mexico or to the Mississippi. The floodways, channels, and other attempts by man to bend the Atchafalaya to his will have today dried up some of the bayous and shrunk many of the lakes. The U. S. Engineers' Quadrangle Maps showing the old meander lines are of considerable help in reconstructing the face of the Atchafalaya Swamp as it probably was when the "habitans" of the Opelousas at the end of the Eighteenth Century steered their boats through it to the Mississippi.

This paper will treat only those aspects which help retrace a main water route from the Opelousas to the Mississippi. The following translation from the original French outlines the project in considerable detail:

Today, the seventeenth day of the month of February of the year seventeen hundred ninety-one, by virtue of the seal of office of his highness Mr. De Miro, Brigadier of the Army of the King, Governor and Intendent General of the Province of Louisiana, we, Don Louis de Villars, lieutenant of Infantry,

interim Civil and Military Commandant of the Post of the Opelousas, have convoked the assembly of citizens of this post in order to share with them the letter of his highness and to receive the proposition made by M. Olivier de Vezin to clear Plakemines, to give it water in all weather, to consolidate the spur which nature has formed there and to make a road along the said Plakemines on the left downstream bank starting two arpents from the river, as far as the village of Champagne;

Furthermore, to clean the said Plakemines from the Bayou popularly called Grosse Tete, of all the trunks of trees and roots with which it is filled all the way to its mouth.

Thirdly, to open the entrance of the said Plakemines with a sixteen foot wide canal with a depth suitable to provide three feet of water at its entrance.

Fourthly, in order to clear the barrier in the Chafalaya from the head of Bayou Courtableau to the lower end in such a way that the exit from this post to the said Plakemines should be open in all weather, by concentrating the raft of the said Chafalaya above the said Bayou Courtableau, in such a way that it cannot interfere with navigation.

We, the commandant above named, after having informed all the citizens present at this meeting of the above; have proposed to them on the plea of M. Olivier de Vazin, to subscribe hereinafter for the sum which each of the subscribers shall judge proper, which will be payable in three years from the date on which the work shall begin and shall be paid in three equal installments, viz; one third each year....

The citizens who have signed here above having pointed out to us, the above named commandant, that being only the smallest part of the post, they ask and believe it a propos that the larger number of absent subscribe to the same clauses and conditions, in consideration of the general good of the post this same day and year but as it may be possible that a large number of the absent citizens may not be reasonable in their subscription, the subscribers, hereabove requested that they be taxed in proportion to their property....¹

That the route was important to the Attakapas as well as to the Opelousas is apparent because Olivier de Vezin, a resident of the Attakapas, proposed the meeting called by the interim commandant of the Opelousas, Louis de Villars, to consider ways and means of keeping the Plaquenines and the Atchafalaya below Bayou Courtableau open to navigation in all weather. A barrier (a raft we call it) obstructed navigation in the Atchafalaya downstream from the confluence of the Courtableau. Clearing the river of this raft or fixing the raft so it would not interfere with the passage

¹ Document 470 in the St. Landry Parish Court House, sections 7 and 8. (Author's translation).

to and from the Opelousas was a project of considerable moment to the inhabitants. They undertook the project by voluntary subscription and by binding those of the inhabitants who failed to appear at the public meeting to contributions commensurate with their means, judged on the basis of their property. The project, which included several improvements on the distant Plaquemines, was truly a concern of more than local importance.

The documents make clear where the water road began--at the Courtableau--and where it ended--at the efflux of the Plaquemine from the Mississippi, but they leave the rest of the route to conjecture. The route was no doubt so well known in those days that there was no need to recapitulate it even for a public record.

Let us reconstruct the route by an imaginary trip from east to west. Our trip from the Mississippi carries us down Bayou Plaquemine, but we look in vain for the probable whereabouts of the town of Champagne. Dredging of the Plaquemines for the Intra-coastal Canal has changed that stream considerably in depth and perhaps somewhat in width and has destroyed many landmarks. There is no difficulty in following the route down past the confluence of the Plaquemine with Bayou Grosse Tete. But from that point, even with the aid of the quadrangle maps, it is difficult to choose the most probable route from the several that might have been used.

Fortunately, in 1818 William Darby published his Emigrants' Guide, an early version of a road map for those swarming into the newly surveyed Louisiana Purchase.² We shall steer our course by "Guide No. 14, New Orleans to Opelousas by Water:"

Efflux of Bayou Plaquemine
Blake's
Mouth of Plaquemine into Atchafalaya
Outlet into Lake Chetimaches
Outlet of Lower Tensas
Cow Island Lake
Lower extremity of Cow Island
Lower raft
Mouth of Courtableau River
Mouth of Bayou Bigras
Efflux of Bayou Fardoche
Efflux of Bayou Fusilier
Bayou Derbane
Barre's first Prairie and settlement
Wickoff's Prairie north, and Alabama Prairie south
Mouth of Bayou Wauksha
Bayou Carron
Opelousas Landing
Opelousas Town

Darby does not mention Champagne, but we look as vainly for Blake's. It was perhaps a store, a landing, or maybe a plantation located somewhere above the mouth of the Plaquemine. But, let us continue our imaginary trip. Below the confluence with the Grosse Tete, the Plaquemine loses itself in the Lower Grand which was formerly called the Atchafalaya. If

² Cf. William Darby, Emigrant's Guide, (New York: Kirk & Mercan, 1818).

we assume that the route was through that arm of the Atchafalaya known today as the Upper Grand River, we would pass Bayou Pigeon, the West Fork of Bayou Pigeon, and Little Tensas before we reach the outlet of Big Tensas, which outlet was probably the one Darby signaled as a landmark for his travellers. Any one of the three may have been the outlet into Lake Chetimaches, now Grand Lake. It is hard to tell because so many diversion cuts have been made in this area. The Upper Grand River route, however, takes us to Cow Island Lake which was much more extensive in 1791 than it is today.

When we get to Cow Island, we have to choose a route, either the more direct route north or the longer route south of the island. It is the latter route that Darby suggests. That this was probably the route used in 1791 is further indicated by the fact that this route passes Butte la Rose. This picturesque community in St. Martin Parish has received in recent years much attention from feature story writers because of its remoteness and because it is an English-speaking settlement in an otherwise predominantly French area. Butte La Rose is accessible only by water and most writers have presumed it to have been a fishing and trapping community during its whole existence. I believe it started as a way station on the water route to Opelousas. The inhabitants of the northwestern part of the Attakapas could use the Atchafalaya near Butte la Rose as a loading station for cattle destined for the New Orleans market. The old township maps in St. Martinville Court House show opposite Butte la Rose and a little further upstream the location of a boat landing which is at the end of a cattle drovers' trail leading to the river and branching west to the boat landing and east to an enclosed area labelled "cow pen." But we must not tarry, for that is another story.

Having passed around the lower end of Cow Island, we ascend the Atchafalaya to the entrance of the Courtableau. It was in this area some two miles below the mouth of the Courtableau that the obstructions that troubled the "habitans" of the Opelousas in 1791 were found. Since the Lower Raft was still there in 1818, it had evidently not been removed as proposed, but perhaps the project to anchor the raft above the mouth of the Courtableau had been successful and had prevented the Lower Raft from blocking navigation. It appears not to have been a problem thirty years later.

Once safe in the Courtableau, we look in vain for Bayou Bigras. This is today probably Big Bayou De Grasse. Bayou Fordoche is next, but Bayou Fusilier no longer runs out of the Courtableau. However, Fuselier de la Claire was the first commandant of the Opelousas and the Attakapas and as early as 1772 was the richest man in the area, owning not only vast acres but a house of considerable importance and many slaves. It is most likely that boats frequently carried merchandise for him and that some bayou leading out of the Courtableau bore his name.

Bayou Derbane is easily recognized as today's Bayou Derbonne. Barre's Prairie is familiar as Port Barre. Wickoff's Prairie was no doubt well-known before the turn of the century. A later comer than Fusilier de la Claire. Wickoff too owned much land and more cattle than anyone else in the area. The St. Landry Parish Court House contains documents attesting to his sharp practices. He drove a hard bargain with the Indians, adding for a few head of cattle, minus the usual calves, many thousands of arpents to his holdings.

Passing Bayou Wauksha and Bayou Carron we arrive at Opelousas Landing near which rose the present town of Washington. From Opelousas Landing to Opelousas Town, traffic had to go overland.

It seems reasonable to suppose that the route pointed out by Darby in 1818, based on his travels in Louisiana as early as 1807, was the route preferred by the inhabitants of the Opelousas twenty years earlier. A route that warranted the joint effort of the provincial government and the individual communities must have been an important one. It may, then, be safe to say that the work of the "habitans" of the Opelousas and the Attakapas in 1791 defined and preserved a water route for the pioneers who poured into their prairies during the early decades of the nineteenth century.

In closing may I point out without comment an interesting analogy? It was a waterway to the Mississippi that had to be maintained through the Atchafalaya Swamp that elicited the community effort of the Opelousas and the Attakapas in 1791. A hundred and eighty years later a roadway to the Mississippi is being constructed through the Atchafalaya Swamp. The destination - the Mississippi and New Orleans; the route--not a waterway, but an expressway!



Book Review

Glenn R. Conrad. The First Families of Louisiana. 2 vols. (Baton Rouge: Claiborne Publishing Division, 1970. \$12.50 per volume)

During the years 1717-1731, Louisiana received thousands of immigrants, mostly French and German, but also English, Irish, and Bohemians. Little has been known with any accuracy about their actual numbers, their dates of departure and arrival, and their eventual fate. The compilation that Professor Conrad offers here will enable genealogists and historians to answer many puzzling questions.

Drawing from the documents in the Archives Nationales, the central repository of the French government, Mr. Conrad has gathered and translated the listings, census reports, and church registers covering the years 1717-1731. The first volume of his compilation gives the lists of passengers embarking for Louisiana from 1717 to 1724, as well as the lists of officers who shipped out between 1721 and 1730 and of soldiers arriving between 1724 and 1730. Since the company of the Indies kept careful records, the first volume includes also the listings of workers and others employed by the company from 1721 to 1724. Many of the passenger lists and census reports give detailed information about the settlers: occupation, place of origin, age, marital status, size of land holding, etc. The concluding item, "General Roll of Louisiana Troops, 1720-1770" gives the names and ultimate fates of many of the soldiers who arrived between 1717 and 1732.

In these two volumes Professor Conrad has provided an indispensable tool for genealogists and a valuable help for historians. Hours which would have been spent poring over the microfilmed documents deposited in the Archives of the University of Southwestern Louisiana can now be saved by leafing through his two volumes. It is to be hoped that the succeeding volumes which will cover the rest of the period of the French domination will soon be forthcoming.

University of Southwestern Louisiana

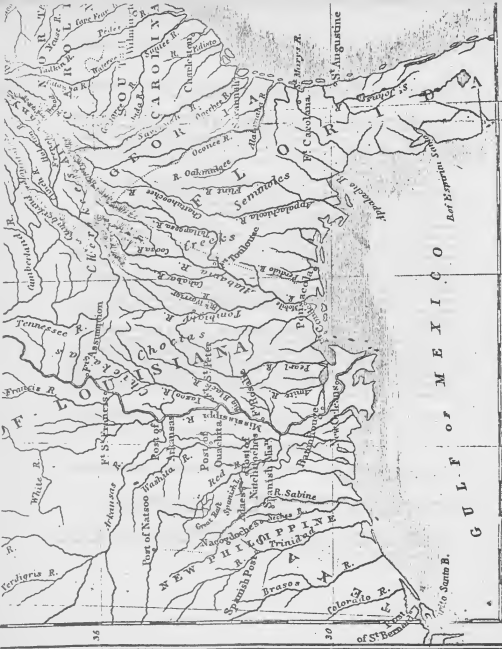
Mathe Allain

Notes on Contributors

Thomas J. Arceneaux is Dean of the College of Agriculture at the University of Southwestern Louisiana.

Rilma Kramer teaches in Franklin, Louisiana. She is a member of the St. Mary Landmark Society and the New Orleans Genealogical Society.

Lyle Givens Williams is Associate Professor of English at the University of Southwestern Louisiana. She is a doctoral candidate in foreign languages at the Louisiana State University.



Official Organ
of the
ATTAKAPAS HISTORICAL ASSOCIATION
P. O. Box 107
St. Martinville, Louisiana 70582

Mrs. David R. Williams, President

Miss Pearl Mary Segura, Vice-Pres.

Mr. Harris Perioux, Treasurer

Mr. Orres LeBlanc, Recording Sec.

Mr. Glenn R. Conrad, Corr. Sec.

DUES SCHEDULE:

- I. Life Membership for Individuals - \$100.00
- II. Annual dues for Individuals
 - (1) Active or Associate (out-of-state) membership - \$3.00
 - (2) Contributing membership - \$15.00
 - (3) Patron membership - \$20.50
- III. Annual Institutional Dues
 - (1) Regular - \$5.00
 - (2) Sustaining - \$10.00
- IV. Canadian dues - same as American dues, payable in U. S dollars only

PAST GAZETTES AND BOOKS AVAILABLE

Members wishing to complete their files of the ATTAKAPAS GAZETTE can buy the 1967 and 1968 volumes for \$3.00 each. (\$5.00 for Institutional members). The 1966 issue is available at \$0.50.

Special Publication No. I: MARRIAGE CONTRACTS OF THE ATTAKAPAS POST, 1760-1803, COLONIAL LOUISIANA MARRIAGE CONTRACTS, VOLUME V, by Winston DeVille with Jane Guillory Bulliard and the 1774 CENSUS OF ATTAKAPAS: edited by Jane Guillory Bulliard with Leona Trosclair David. Price: \$7.75.

Special Publication No. II: SELECTED ACADIAN AND LOUISIANA CHURCH RECORDS, compiled by Rt. Rev. Msgr. George A. Bodin. Price: \$15.00.

Individuals are asked to pay in advance.

Attakapas Gazette

Editor: Mathé Allain

Assistant Editor: Glenn R. Conrad

Chairman of Publication: Hazel S. Duchamp

Editorial Board

Maurine Bergerie, History

Grover Rees, Genealogy

Josephine Aubry, Landmarks

SUGGESTIONS TO CONTRIBUTORS

Papers are solicited in all the areas the Attakapas Association is interested in: traditions, landmarks, genealogy, and history. Manuscripts should be typed double spaced, and carefully documented. In general, the style of footnotes should conform to that recommended in Wood Gray, et al., Historian's Handbook (Boston: Houghton Mifflin Co., 1964). Footnotes should contain full bibliographical information. If in doubt, check the form used in the current issues of the Gazette. Generally the Gazette prefers articles of four pages or less, but longer articles are frequently accepted. Articles, queries, and books for review should be sent to Editor, Box 1542-USL, Lafayette, Louisiana 70501.

QUERIES

Queries of four lines or less, submitted by a member (with his name and address), will be printed as soon as possible. The query should give enough dates and places to identify the individual. The editor reserves the right to limit the number of queries per member, when necessary.

Table of Contents

Jean-Francois Broussard and Catherine Richard Vita and John Reaux	page 13
Beliefs and Superstitions in Kaplan Anna Boudreaux	page 15
The Gates House Mrs. Harold Dinkins	page 26
Captain Beranger's Trips to the Attakapas Shores Mathe Allain and Vincent H. Cassidy	page 28

Notes on Contributors

Vita and John Reaux are regular contributors to the Gazette. Always interested in genealogy, they have been able to devote themselves fully to it since Mr. Reaux retired from the Post Office.

Anna Boudreaux grew up in Kaplan. She received both her Bachelor's degree and her Master's degree from the University of Southwestern Louisiana. She has read papers before the Louisiana Folklore Society and her work has appeared in the Louisiana Folklore Miscellany.

Mrs. Harold Dinkins is a member of the St. Mary Landmarks Society. She has been active for years in gathering information about homes in the area.

Mathe Allain teaches French at the University of Southwestern Louisiana. Her articles on early Attakapas History (co-authored with Vincent H. Cassidy) have appeared in earlier issues of the Gazette.

Vincent H. Cassidy teaches history at the University of Akron, Ohio. He co-authored, with Amos E. Simpson, Henry Watkins Allen, a biography of the Civil War governor of Louisiana and The Travelling Man, a juvenile version of the same book.

Query

Father Albert D'Amours, C.J.M., Seminaire des Peres Eudistes, 6125, 1ere avenue, Charlesbourg, Quebec, wishes information about the parents of Jean Baptiste D'Amours whose widow, Genevieve Bergeron, was named in the 1766 Attakapas Census.

Jean-Francois Broussard and Catherine Richard

Vita B. and John R. Reaux

This article lists all the children born from the union of Jean-François Broussard and Catherine Richard as well as the children born to their four daughters. The children born to the sons will be the subject of a later article.

The name as found in the records is variously spelled Brassard, Brassart, Brossard, Brossart, Brossor, Broussare, Broussard, Brusard, Brussart, Bruzal, and Brusard.

JEAN FRANÇOIS BROUSSARD, b. ca. 1654 (France) m. Catherine Richard (Michel & Madeleine Blanchard) ca. 1680 (PR)¹; d. 31 Dec. 1716 (PR)

Children

- 1--Madeleine Broussard, b. ca 1681 (PR) m. Pierre Landry (Rene & Marguerite Bernard) 7 Jan. 1704 (PR)
- 2--Pierre Broussard, b. ca 1683 (PR) m. Marguerite Bourg (Abraham & Marie Brun) 14 Jan. 1709 (PR)
- 3--Marie Broussard, b. ca 1686 (PR) m. Rene Doucet (Pierre & Henriette Pelletret) ca 1702 (PR)
- 4--Catherine Broussard, b. ca 1688 (PR) m. Charles Landry (Rene & Marguerite Bernard) 29 Oct. 1708 (PR)
- 5--Elizabeth Broussard, b. 1693 (PR) m. Pierre Bourg (Abraham & Marie Brun) 22 Jan. 1714 (PR), d. 8 Dec. 1718 (PR)
- 6--Francois Broussard, b. ca 1695 (PR) d. 9 Nov. 1717, age 22 (PR)
- 7--Claude Broussard, b. ca 1697 (PR) m. Anne Babin (Vincent & Anne Theriot) 24 Oct. 1718 (Grand Pree) m. Marie Dugas wid. of Abraham Bourg, 18 Nov. 1754 (PR)
- 8--Joseph Broussard, b. ca 1702 (PR) m. Agnes Thibodeau (Michel & Agnes Dugas) 11 Sept. 1725 (Age 23) (PR), d. 20 Oct. 1765 (SM)²
- 9--Alexandre Broussard, b. ca 1703 (PR) m. Marguerite Thibodeau (Michel & Agnes Dugas) 7 Feb. 1724 (PR) d. 18 Sept. 1765 (SM) Marguerite Thibodeau died 4 Sept. 1765 (SM)
- 10--Jean Baptiste Broussard, b. 23 March 1704 (PR) m. Cecile Babin (Vincent & Anne Terriot) ca 1728 Pisiguit, d. 4 July 1770 St. Henry de Mascouche, age 66. Cecile Babin died 12 April 1747 (PR), age 42.

MADELEINE BROUSSARD, (Jean Francois & Catherine Richard) b. 1681, m. Pierre Landry (Rene & Marguerite Bernard) 7 Jan. 1704 (PR)

Children

- 1--Pierre Landry b. 1706 m. Marie Babin (Vincent & Madeleine Terriot) 1727 Pisiguit
- 2--Francois Landry, b. 1711 m. Dorothee Bourg (Alexandre & Marguerite Melanson) 21 Nov. 1731 Grand Pree
- 3--Catherine Landry b. ca 1712 m. Jacques Leblanc (Francois & Jeanne Hebert) 18 Sept. 1727 Grand Pree
- 4--Marie Landry m. Charles Lanoue (Pierre & Marie Granger) 12 June 1729 (PR)

¹PR stands for Port Royal.

²SM stands for Saint Martinville.

MARIE BROUSSARD, (Jean Francois & Catherine Richard) b. 1686 (PR) m. Rene Doucet, dit Laverdure (Pierre & Henriette Pelletret) ca 1702

Children

- 1--Pierre Doucet b. 24 Dec. 1703 (PR) m. Francoise Dugas, Cobequid (Claude & Jeanne Bourg) 10 Sept. 1725 (PR)
- 2--Marie Anne Doucet, b. 14 Nov. 1706 (PR) m. Pierre Landry (Abraham & Marie Guilbaut) 3 June 1726 (PR)
- 3--Agathe Doucet b. 19 Jan. 1710 (PR) m. Pierre Pitre (Claude & Marie Comeaux) 4 Feb. 1727
- 4--Anne Doucet b. 23 March 1713 (PR) m. Daniel Garceau (Jean & Marie Levron) 1730 (PR)
- 5--Francois Doucet, b. 1715 (PR) m. Marguerite Petitot dit Sincennes (Denis & Marguerite Landry) 15 Jan. 1742 (PR)
- 6--Catherine Josephe Doucet, b. 19 April 1718 (PR) d. 4 Oct. 1719
- 7--Marguerite Doucet, b. 5 Jan. 1721 (PR) m. Charles Babineau dit Deslauries (Clement & Renee Bourg) 25 Jan. 1745 (PR)
- 8--Charles Doucet b. 1723 (PR) m. Marguerite Prejean (Joseph & Marie Louise Comeau) ca 1746 (PR)
- 9--Jean Doucet, b. 20 Aug. 1725 (PR) m. Anne Bourg (Joseph & Louise Robichaud) 20 Jan. 1749 (PR)
- 10--Cecile Doucet, b. 20 July 1728 (PR) m. Charles Bourg (Abraham & Marie Dugas) 22 Jan. 1752 (PR)

CATHERINE BROUSSARD, (Jean Francois & Catherine Richard) b. 1688, m. Charles Landry³ (Rene & Marguerite Bernard) 29 Oct. 1708 (PR)

Children

- 1--Charles Landry, b. 22 Jan. 1710 m. Marie Josephe Girouard (Jacques & Anne Petitpas) ca 1736, d. 24 May 1751 (PR)
- 2--Marie Josephe Landry, b. 4 Jan. 1712
- 3--Catherine Josephe Landry, b. 16 Feb. 1714, d. 18 April 1718 (PR)
- 4--Francois Landry, b. 13 May 1716
- 5--Anne Landry, b. 29 Nov. 1718 m. Jean Savoie (Germain & Genevieve Babineau) 22 Aug. 1735
- 6--Catherine Landry, b. 15 July 1720
- 7--Marguerite Landry, b. 9 April 1722
- 8--Ursule Landry, b. 10 Aug. 1724

ELIZABETH BROUSSARD,⁴ (Jean Francois & Catherine Richard) b. ca 1693 m Pierre Bourg (Abraham & Marie Brun) 22 Jan. 1714 (PR)

Children

- 1--Marie Joseph Bourg, b. 18 Aug. 1715
- 2--Madeleine Bourg, b. 12 Oct. 1716
- 3--Anne Bourg, b. 23 Nov. 1718

³ Charles Landry died ca 1727. After his death Catherine Broussard married Charles Prejean, 21 Feb. 1729 (PR). They were the parents of one child Cecile Prejean b. ca 1730.

⁴ Elizabeth Broussard died 8 Dec. 1718 (PR). After her death Pierre Bourg married Cecile Cormier in 1735. They were the parents of Francois Bourg, born 1741.

Beliefs and Superstitions in Kaplan

Anna Boudreaux

The younger generation of Kaplan has all but forgotten most of the old beliefs and superstitions. These were garnered from the older generation, and then only with some persistence. The children and grandchildren of the oldsters have laughed at these beliefs for so long that they are gradually going out of existence. People nowadays have so many more diversions that these beliefs can only serve for reminiscence and an occasional chuckle.

The informants are identified by initials. A complete list with particulars will be found at the end of the article.

Infancy

1. Avant l'enfant est né si la femme se fait peur, le bébé sera marqué d'après ça qu'a fait peur à sa mère. (LAV)
If the expectant mother becomes frightened by anything before the baby is born, he will bear a mark of the animal or thing.
2. Avant l'enfant est né, si la femme veut quelque chose à manger et elle ne peut pas l'avoir, l'enfant va d'être marqué. (LAV)
3. Coupe pas les cheveux d'un enfant avant qu'il a un ans, cela apporte malheur. (ORC)
Do not cut a child's hair before he is a year old; this brings bad luck to the child.
4. Coupe pas les ongles d'un enfant avant qu'il a un ans, ça apporte malheur. (ORC)
Do not cut a child's fingernails before he is a year old, this brings bad luck to the child.
5. If faut pas faire un enfant se regarder dans un miroir avant qu'il a un ans, ça apporte malheur. (PSC)
Do not make a child look at himself in a mirror before he is a year old, this will bring bad luck to the child. (Cf. Brown)
6. If faut jamais refuser d'être parrain ou marraine, ça apporte malheur au monde qui refuse. (STH)
Do not refuse to be someone's godparents, this will bring bad luck to you.

¹Cf. Wayland D. Hand, Popular Beliefs and Superstitions from North Carolina Folklore (Durham, N. C.: Duke University Press, 1961-1964), VII, 4, items 4881-4882; Elizabeth Brandon, "La Paroisse de Vermillon," Le Bayou, no. 64, p. 457.

²Cf. Hilda Roberts, "Louisiana Superstitions," Journal of American Folklore, XL (April-June 1927), p. 151, item 35; Brandon, Le Bayou, no. 64, p. 457.

³Cf. Roberts, p. 184, items 924-925.

⁴Cf. Brandon, Le Bayou, no. 64, p. 454.

7. L'aéroplane amène le bébé. (LAV)
The airplane brings the new baby.
8. Le "petit linge" devrait avoir quelque chose de vieux. (AA)
The baby's wardrobe should contain something old.⁵
9. Mets un colier d'os ou de dents de requins alentours le cou de l'enfant quand il coupe ses dents. (RBM)
Put a necklace of bones or shark's teeth around the child's neck when he is cutting his teeth.
10. Mets une fourchette et un couteau sur deux chaises, tourne la femme alentour et là où elle s'assied c'est ça elle aura--une fourchette veut dire une fille, un couteau veut dire un garçon. (RBM)
Put a fork and a knife on two chairs. Turn the lady around enough times that she does not remember which is which. If she chooses to sit where the fork is, the baby will be a girl. If she chooses to sit where the knife is, it will be a boy.
11. Si tu chatouilles les pieds d'un bébé ça va le faire bégayer. (ELTB)
If you tickle a baby's feet, he will stutter.⁶
12. Si tu fais du train (bruit) la fontaine du bébé va pas fermer. (ETB)
If you make a lot of noise after the baby is born, the soft spot in the baby's head will not close.
13. Si un bébé braille fort, il va être un bon chanteur. (STH)
If the baby cries loudly, he will be a good singer.
14. Si un bébé est vilain quand il est petit, il va être beau quand il sera grand. (RBM)
If a baby is ugly when he is young, he will be handsome when he is older.⁷
15. Si un bébé rit ou grinche quand il est après dormir, il est après parler avec les anges. (ETB)
If a baby laughs or smiles when he is sleeping, he is speaking with the angels.⁸
16. Si une femme qui espère (attend un bebe), prend un petit bébé il va avoir les coliques. (LAV)
If an expectant mother holds another baby, he will have the colic.⁹

⁵ Cf. Roberts, p. 150, item 8.

⁶ Cf. Brandon, Le Bayou, no. 64, p. 457.

⁷ Cf. Hand, VI, 30, item 163; Roberts, p. 150, item 32.

⁸ Cf. Hand, VI, 44, item 260.

⁹ Cf. Brandon, Le Bayou, no. 64, p. 456.

17. Si les cheveux d'un enfant sont droits et ça tombe, ça va repousser frisé. (PMD)
If a baby's hair is straight and it falls, it will grow back curly.
18. Si les cheveux d'un enfant frise et ça tombe, ça va repousser droit. (PMD)
If a baby's hair is curly and it falls, it will grow back straight.
- Love and Marriage
19. Allume une allumette et là où la boucane va, c'est là où ton beau reste. (LA')
Light a match and the direction in which the smoke goes, that is the direction in which your boy friend lives.
20. Allume une allumette et la direction où le bout crochit, c'est là où ton beau reste.
Light a match and the direction in which the match bends, that is the direction in which your boy friend lives.¹⁰
21. Si les talons d'une jeune fille sont jaunes, elle va jamais se marier. (ATL)
If a girl's heels are yellow, she'll never get married.
22. Si ça mouille l'avant midi d'une noce quelqu'un regrette la mariée. (ORC)
If it rains in the morning the day of the wedding, someone regrets the bride.
23. Si ça mouille l'après-midi d'une noce, quelqu'un regrette le marié. (ORC)
If it rains in the afternoon the day of the wedding, someone regrets the groom.
24. Quand tu balies dehors, tu balies ta fortune. (LAV)
If you sweep house dust outside, you sweep your fortune away.¹¹
25. Si tu balies dehors après soleil couché, tu balies ta fortune. (LAV)
If you sweep house dust outside after sundown, then you sweep your fortune away.¹²
26. Si tu balies sur les pieds d'une négresse, elle va aller à la prison. (PVH)
If you sweep the feet of a Negress, she will go to jail.¹³
27. Si une fille balie sur ses pieds, elle va d'être une vieille fille. (AIL)
If a girl sweeps on her own feet, she will be an old maid.¹⁴

¹⁰Cf. Roberts, p. 157, item 153.

¹¹Cf. Roberts, p. 173, item 581.

¹²Cf. Hand, VI, 444, items 3376-3377; Roberts, p. 173, item 579.

¹³Cf. Roberts, p. 173, item 573.

¹⁴Cf. Hand, VI, p. 630, item 4620.

28. Si tu balies tes pieds, tu va pas retrouver. (EF)
If you sweep on your own feet (and you have had one husband), you will not find another.
29. Si tu veux te marier, toi et ton pretendu doit passer demander la permission de tous les parents. Les parents doit vous donner quelque chose comme présent. (ATL)
If you want to marry, you and your fiance must go from relative to relative discussing your plans and more or less asking permission to do so. The relatives should give you a gift in return.¹⁵
30. Si la fille a le second orteil plus grand que le gros orteil, c'est elle qui va être le "boss." (ELTB)
If the girl's second toe is longer than her first, she, not her husband, will be "boss" of her family.¹⁶
31. If faut pas le marié voie sa prétendue le jour du mariage avant 1'heure du mariage, ça apporte malheur. (MDB)
A girl must not see her fiance on the day of the wedding before the time of the wedding as this will bring bad luck to them.
- Good Luck and Bad Luck
32. Allumer trois cigarettes sur la même allumette, ça, ça porte malheur. (RBM)
Lighting three cigarettes on the same match brings bad luck.¹⁷
33. Casser un miroir, c'est malchanceux. (ETB)
It is bad luck to break a mirror.¹⁸
34. Coudre le dimanche, c'est malchanceux. (ETB)
Sewing on Sunday brings bad luck.¹⁹
35. Couper avec les ciseaux le dimanche, c'est malchanceux. (ETB)
To cut with scissors on Sunday is unlucky.
36. On met pas son chapeau sur la table, ça porte malheur. (ATL)
It is bad luck to put one's hat on the dining table.

¹⁵Cf. Brandon, Le Bayou, no. 64, p. 77.

¹⁶Cf. Roberts, p. 167, item 340.

¹⁷Cf. Hand, VII, p. 45, item 5173; Roberts, p. 177, item 704.

¹⁸Cf. Hand, VI, p. 398, item 3060; Roberts, p. 184, item 910.

¹⁹Cf. Hand, VI, p. 426, item 3261.

37. On ouvre pas une ombrelle dans la maison, ça porte malheur.²⁰ (STH)
Do not open an umbrella in the house; that brings bad luck.
38. Quitte pas les lits dans une chambre se croiser, ça, ça porte malheur. (RBM)
Don't put the beds in a room in the form of a cross; it brings bad luck.²¹
39. Si tu passes en travers de la maison avec une pioche, ça porte malheur. (RRB)
If you go through the house with a hoe, it brings bad luck.²²
40. Si tu tues un chock comme un cardinal, ça apporte malheur. (GB)
If you kill a songbird such as a redbird, it brings bad luck.
41. Berce pas la berceuse sans avoir quelqu'un dedans, ça apporte malheur. (ETB)
Don't rock a rocking chair unless someone is sitting in it, that brings bad luck.²³
42. Ça apporte malheur si tu rentres dans une porte et tu sors d'une autre. (D.J.M.)
It brings bad luck if you enter through one door and leave through another.²⁴
43. Trouver un trèfle à quatre feuilles, ça ça apporte bonheur. (RBM)
To find a fourleaf clover is good luck.²⁵
44. Si tu trouves une épingle, ça apporte le bonheur. (ETB)
To find a pin is good luck.²⁶

Death

45. Compte pas les chars qui va à un enterrement, tu vas mourir avant un an. (ETB)
Don't count the cars in a funeral procession, or you'll die within a year.²⁷
46. Faut pas enterrer un mort le dimanche parce que quelqu'un d'autre va mourir avant un an se passe. (CG)
Don't bury someone on Sunday, or someone else will die within a year.²⁸

²⁰Cf. Hand, VI, p. 398, item 3062; Roberts, p. 176, item 681.

²¹Cf. Roberts, p. 175, item 654.

²²Cf. Hand, VI, 388, item 2983; Roberts, p. 174, item 615.

²³Cf. Hand, VI, 395, item 3037; Roberts, p. 173, item 589.

²⁴Cf. Hand, VI, 386, item 2969; Roberts, p. 174, item 612.

²⁵Cf. Hand, VII, 491, item 7910; Roberts, p. 191, item 1126.

²⁶Cf. Roberts, p. 181, item 840.

²⁷Cf. Hand, VII, 88, item 5452; Roberts, p. 159, item 207; Brandon, Le Bayou, no. 65, p. 85.

²⁸Cf. Roberts, p. 160, item 224; Brandon, Le Bayou, no. 65, p. 8.

47. Si t'attends (entends) un avertissement c'est signe de la mort. (OJM)
Any strange sound that you hear may be a sign that someone is dying.
48. Si t'attends (entends) un chien hurler c'est une avertissement de la mort. (ETB)
If you hear a dog howling, it is a sign that someone you know is dying.²⁹
49. Si tu manges du poisson et du lait au même repas, ça va te tuer. (General Belief)
If you eat fish and milk at the same meal, it will kill you.
50. Si tu marches en "faisant back" tu vas marcher sur les morts. (ETB)
If you walk backwards you will walk on the dead. (Cf. Brown)
51. Si tu rêves que quelqu'un est après se marier, quelqu'un va mourir. (EIB)
If you dream that someone is getting married, someone will die.³⁰
52. Si tu vois une étoile filer, c'est signe de la mort, mais si tu fais ton signe de la croix avant qu'elle tombe à terre, ils vont pas mourir. (RBM)
If you see a falling star that means someone you know is dying, but if you make a sign of the cross before it reaches the ground, that person will not die.³¹
53. Un carencro veut dire la mort. (LAV)
One buzzard means death.³²
54. Si tu frissonnes c'est les revenants qui passent; die une prière. (RRB)
If you shiver this means the souls of the dead are passing by; say a prayer for them.³³

Beliefs in General

55. Faut pas couper rien que tu vas manger dans du lait. (ELTB)
One must not cut with a knife anything one will eat in milk; that brings bad luck.
56. Faut planter du persil sur le Vendredi saint pour pas ça va en graine. (HR)
One must plant parsley on Good Friday, so it will not go to seed. (Some people did it because Father Brise did it. Cf. Roberts)
57. If faut espérer quand la lune est bonne pour déménager une nouvelle maison, si tu fais pas ça, ça porte malheur. (HR)
One must wait until the moon is right to move into a new house. If you don't, you will have bad luck.

²⁹ Cf. Hand, VII, 50-52, items 5205-5214.

³⁰ Cf. Brown, VII, 17-18, items 4979-4983; Roberts, p. 181, item 828.

³¹ Cf. Hand, VII, 41, items 5143-5147; Roberts, p. 158, item 194; Brandon, Le Bayou, no. 65, p. 82.

³² Cf. Roberts, pp. 198-99, items 1335-1336; Brandon, Le Bayou, no. 65, p. 82.

³³ Cf. Hand, VII, 10, item 4921.

58. Il ya a des serpents qui peuvent tirer les vaches. (EBB)
There are snakes that can milk cows. (Cf. Roberts)
59. La Christine vient sur le char à frète. (EBB)
Santa Claus, who is a woman, comes on the train.
60. La Sainte Vierge braille quand une jeune fille siffle. (EIB)
The Virgin Mary weeps when she hears a young girl whistle.
61. La tête d'une tortue peut mordre quand même tu l'as déjà coupée et elle va pas te lacher jusqu'a ça mouille ou ça tonne. (EBB)
The head of a turtle can bite you even if you have severed it from the turtle's body. It will not let go until it rains or thunders.³⁴
62. Le pélican apporte le bebe. (LB)
The pelican brings the baby.³⁵
63. On transplante pas du gombo, ça porte malheur. (RBM)
One does not transplant okra; this brings bad luck
64. On transplante pas du persil, ça porte malchance. (STH)
One does not transplant parsley; it brings bad luck.³⁶
65. Quitte pas un chat noir croiser ton chemin, c'est malchanceux. (RBM)
Don't let a black cat cross your path; that is unlucky.³⁷
66. Si un serpent appelé un "ice-pic" te pique, ça va te tuer. (EBB)
If a little brown snake called an "ice-pick" bites you, you will die.
67. Si tu vois un cardinaux rouge, tu vas recevoir des bonnes nouvelles. (ATL)
If you see a cardinal, you will receive good news. (Cf. Brown)
68. Si quelqu'un te donne un compliment, mets le dans ta poche. (LB)
If someone pays you a compliment, put it in your pocket.
69. Si tu manges ue la laitue, ça te fait dormir. (STH)
If you eat lettuce, it makes you sleepy.
70. Si tu mets ta dent sous ton oreiller, la souris va passer de l'argent, si tu as été un bon enfant. (General belief)
When you lose a tooth, put it under your pillow and if you have been a good boy or girl, the mouse will take your tooth and leave you money.³⁸

³⁴Cf. ibid., VII, 359, items 7014-7015.

³⁵Cf. ibid., VI, 1, item 1.

³⁶Cf. ibid., VII, 5, item 4889.

³⁷Cf. ibid., VI, 508-509, items 3813-3820; Roberts, p. 195, items 1236-1240.

³⁸Cf. Hand, VI, 63, item 388.

71. Si tu perds ta dent tu as soit conté une menterie ou tu as volé du sucre. (OJM)
If you lose your tooth, either you told a lie or you stole sugar.
72. Si tu ris vendredi, tu vas brailler dimanche. (ETB)
If you laugh on Friday, you will cry on Sunday.³⁹
73. Si tu donnes un couteau pour cadeau ça va couper l'amitié, faut ton ami te donne quand-meme un sou. (MV)
If you give someone a knife as a present they must give you at least a penny; otherwise it will cut your friendship.⁴⁰
74. Si tu fouilles dans la terre le Vendredi Saint, tu vas voir le sang de Jesus-Christ. (General Belief)
If you dig in the ground on Good Friday, you will see the blood of Jesus Christ.⁴¹
75. Si tu échappes une cuiller, une femme va venir te voir. (RBM)
If you drop a spoon, a lady will come to visit you.⁴²
76. Si tu échappes une fourchette, c'est signe de la compagnie. (LAV)
If you drop a fork, company will come to your house.⁴³
77. Si tu échappes une lavette quelqu'un souillonne ou salope va venir chez toi. (ATL)
If you drop a dishrag, someone dirty or sloppy will come to your house.⁴⁴
78. Si tu échappes un couteau, un homme va venir. (RBM)
If you drop a knife, a man will come to visit.⁴⁵
79. Si le gim (coq) chant sur la galerie, il y a de la compagnie qui vient. (ETB)
If a rooster crows on the porch, someone is coming to visit.⁴⁶

³⁹Cf. Hand, p. 189, item 1082.

⁴⁰Cf. Brown, VII, 473, item 3577; Roberts, p. 178, item 726.

⁴¹Roberts, p. 190, item 1102; Brandon, Le Bayou, no. 70, p. 421.

⁴²Cf. Hand, VI, 535, item 4010; Roberts, p. 177, item 708.

⁴³Cf. Hand, VI, 534, item 4006; Roberts, p. 177, item 708.

⁴⁴Cf. Hand, VI, 537-38, items 4027-4032; Roberts, p. 178, items 736-737.

⁴⁵Cf. Hand, VI, 533, item 4004; Roberts, p. 177, item 714.

⁴⁶Cf. Hand, VI, 525, item 3939; Roberts, p. 201, item 1387.

80. Si ton nez démange, tu vas becquer un fou.⁴⁷ (RBM)
If your nose itches, you will kiss a fool.
81. Si tu frottes la peau d'une serpent sur tes mains, tu vas pas échapper la vessel aussi souvent. (ATL)
If you rub snake skin on your hands you will not drop dishes as often.
82. Si ta main droite démange, tu vas donner la main à quelqu'un il y a longtemps tu as pas vu. (OJM)
If your right hand itches, you will shake hands with someone you have not seen in a long time.
83. Si ta main gauche démange, met la dans ta poche, tu auras de l'argent.⁴⁸ (JM)
If your left hand itches, put it in your pocket. You'll get some money.
84. Si ton oeil gauche saute c'est que quelqu'un est après te mépriser. (RBM)
If your left eye jumps, it is a sign that someone is speaking evil of you.⁴⁹
85. Si tu dis ton rêve avant de manger ou boire quelque chose le matin, ça va l'effacer. (RBM)
If you tell your dream before eating or drinking in the morning, your dream will not come true.⁵⁰
86. Si tu mords ta langue, tu as conté une menterie. (ELTB)
If you bite your tongue, you have told a lie.⁵¹
87. Si tu fais le tour de la maison avec du sel, le monde qui reste dans la maison va déménager. (LB)
If you go around a house with salt, the people living there will move.
88. Si tes os font mal, ça va mouiller. (ATL)
If your bones hurt, it is a sign of coming rain.⁵²
89. Treize c'est la douzaine du diable. (General belief)
Thirteen is the devil's dozen.
90. Tu chantes pas a la table, ça porte malheur. (ETB)
Don't sing at table; it brings bad luck.⁵³

⁴⁷Cf. Roberts, p. 160, item 247.

⁴⁸Cf. Hand, VI, 89, items 573-575; Roberts, pp. 162-63, items 307, 309.

⁴⁹Cf. Hand, VI, 520, item 520.

⁵⁰Cf. Hand, VI, 408, item 3133; Roberts, p. 180, item 807.

⁵¹Cf. Hand, VI, 488, item 3673.

⁵²Cf. Roberts, p. 186, item 973.

⁵³Cf. Hand, VI, 367, item 2842.

91. Tu chantes pas quand tu manges, ça porte malheur. (RBM)
Do not sing while you are eating; it brings bad luck.⁵⁴
92. Une serpent va pas te mordre dans l'eau. (GB)
A snake will not bite you in the water.
93. Quand une maison craque, c'est signe de la mort. (MDB)
When the house creaks, its a sign of death.
94. Quand une porte s'ouvre seule, c'est les revenants qui rentrent. (MDB)
When a door opens of itself the ghosts are entering.

Informants

- AA Alpheus Abshire--age 55. White. French Acadian. Catholic. Mr. Abshire has no formal education and speaks mostly French. He is a farmer.
- ETB Elvidge Trahan Boudreaux. (Mrs. Gladu Boudreaux)--age 59. White. French Acadian. Catholic. Mrs. Boudreaux has no formal education and speaks only French. Her childhood and early marriage were spent in the vicinity of Youngsville in Lafayette Parish. She has lived in Kaplan for 34 years and is a housewife.
- GB Gladu Boudreaux--age 60. White. French Acadian. Mr. Boudreaux is a self-educated blacksmith. He speaks French and English and has lived in Youngsville and Kaplan.
- ELTB Emily Louise Theriot Boudreaux. (Mrs. Laodis Boudreaux)--age 75. White. French Acadian. Catholic. Mrs. Boudreaux speaks only French and has no education. She is a housewife who spent her youth and early married life in Milton but has lived in Kaplan for the last 29 years.
- EBB Elite Boudreaux Braus. (Mrs. Elus Braus)--age 36. White. French Acadian. Catholic. Mrs. Braus is a housewife who speaks French and English. She has a grade school education and has spent all of her adult life in Kaplan.
- LB Loston Bourque--age 36. White. French Acadian. Catholic. Mr. Bourque is a high school graduate who is currently employed as an off-shore worker. He speaks both French and English and is a life long resident of Kaplan.
- RRB Rita Romero Bourque. (Mrs. Ellis Bourque)--age 35. White. French Acadian. Catholic. Mrs. Bourque is a high school graduate employed as a secretary. She speaks English and French and is a life long resident of Kaplan.
- MDB Mecelia David Broussard. (Mrs. Alvin Broussard)--age 49. White. French Acadian. Grade school education. Mrs. Broussard is a licensed florist who speaks both French and English. She has lived in Kaplan all her life.

⁵⁴ Cf. Roberts, p. 176, item 677.

- PMB Mr. and Mrs. Nelson Broussard (Paula Mire Broussard)--mid 70's. White. French Acadian. Catholic. The Broussards have a primary education and speak some English but are more at home in speaking French. They are life long residents of Kaplan.
- ORC Ozana Richard Chauvin--age 50. White. French Acadian. Catholic. Mrs. Chauvin has a seventh grade education and speaks both French and English. She has lived all of her life in Kaplan.
- PSC Phoezie Simon Cormier--age 65. White. French Acadian. Catholic. Mrs. Cormier has no formal education and speaks only French. She has lived all her life in Kaplan and is a housewife.
- CG Mrs. Casonne Gaspard--age 80. White. French Acadian. Catholic. Mrs. Gaspard has no education and speaks only French. She is a housewife who has spent all of her life in Kaplan.
- PVH Mrs. Pearl Vicknair Hebert ("Miss Pearl" Hebert)--age 69. White. French Acadian. Catholic. Mrs. Hebert is a self-educated, intelligent, retired business woman. She lived in the Bayou Lafourche area in her youth but has lived all of her adult life in Kaplan.
- STH Stella Trahan Hebert. (Mrs. Xavier Hebert)--age 55. White. French Acadian. Catholic. Mrs. Hebert has a grade school education and works in a supermarket.
- ATL Annie Lou "Toot" Trahan Lege. (Mrs. Dudley Lege)--age 39. White. French Acadian. Catholic. Mrs. Lege is a high school graduate and co-owner of a supermarket. She speaks both French and English and has spent all her life in Kaplan with the exception of a two year stay in Hawaii.
- RBM Ruby Boudreaux Mathiews. (Mrs. John Mathiews)--age 39. White. French Acadian. Catholic. Mrs. Mathiews is a high school graduate and is a licensed florist. She speaks both French and English and is a lifelong resident of Kaplan.
- HR Mr. and Mrs. Harry Romero (Mrs. Maggie Dartez Romera)--age mid 50's. White. French Acadians. Catholic. The Romero's have a grade school education and speak both French and English. He is a rice farmer and rancher and she is a housewife.
- LAV Lilly Mae Abshire Vincent. (Mrs. Maxie Vincent)--age 36. White. French Acadian. Catholic. Mrs. Vincent has an elementary school education and speaks both French and English. She has spent all of her life in Kaplan.
- MV Maxie Vincent--age 40. White. French Acadian. Catholic. Mr. Vincent is a bookkeeper who has a business college education. He speaks both French and English.

The Gates House

Mrs. Harold Dinkins



Picture supplied by the St. Mary Landmarks Society

The Gates House is located at 205 Main Street in Franklin. It is a raised cottage with a hip roof, surmounted by a belvedere flanked by two chimneys. The gallery, stretching across the entire front, is framed by eight slim Corinthian columns. Much of the original craftsmanship has been preserved. The twin parlors, found on each side of the central hall, still have their original mantels, faced with iron and decorated with sand under glass. The unusual pediments surmounting the doors and windows are part of the original mill work.

The property on which the Gates House is located changed hands several times before the house was built. The first transaction in the conveyance records indicates that in 1812, Henry and Lewis Stirling, of West Feliciana, purchased 11 24/100 arpents.¹ Ten years later, in 1822, Lewis Stirling,

¹St. Mary Parish, Conveyance Records, book BA, folio 63, entry 101. Hereafter cited as COB.

bought his brother's half interest in the property, described in this instrument as "sold by Eugene Carlin in 1812."² The land remained in the hands of Lewis Stirling until 1840 when he sold it to Thomas E. Bowles. This act of sale gives the first clear description of the property: a tract of land on the west side of the bayou, 8 ½ arpents in front, 40 arpents deep, and running back to the public road. It is interesting to note that the property bought in 1812 for over \$15,000.00 was sold in 1840 for \$5,000.00.³

At Thomas Bowles' succession sale, in 1842, the property was bought intact by Simon C. Mathison.⁴ It was sold again at Mathison's death. In 1851 Thomas J. Foster, father of Governor Murphy J. Foster, purchased the land from the Mathison estate, the lot being now described as measuring 8 ½ arpents by 40 arpents, with the exception of lots already sold and the house occupied by Mathison's widow.⁵

The same year, on December 15, the land, 100 by 300 feet, passed into the hands of Alfred Gates.⁶ The house is known to have been built shortly afterwards. Gates enlarged his lot in 1857, purchasing from Smith and Son, a piece of land 125 feet wide, situated on Main Street below his property.⁷

When the house and lot were sold in 1874 to Alfred Gates' daughter, Susan C. Palfrey, the lot was described as measuring 225 feet by 300. The house and lot had, said the act, "been in possession of vendee since 1869 by virtue of private verbal agreement."⁸ Mrs. Palfrey sold the southern part of the lot to P. H. Mentz in 1889.⁹ The sale of the lot might explain why the property which Mrs. Palfrey had bought for \$10,000.00 in 1874 was valued at \$5,000.00 in 1892 when her heirs, Henry and Thomas Palfrey concluded a succession agreement.¹⁰ They did sell the house and remaining lot for that amount to Matthew Bell on January 5, 1893. Two weeks later, on January 23, Matthew Bell made a gift of the house to Mrs. Mattie M. Bell.¹¹

²COB, book 4, folio 64, entry 182.

³COB, book 10, folio 67, entry 4763.

⁴COB, book 11, folio 99, entry 5274.

⁵See Mathison Estate, # 741.

⁶COB, book 15, folio 237, entry 8421.

⁷COB, book 19, folio 502, entry 12,012.

⁸COB, book 25, folio 357, entry 15,886.

⁹COB, book 4, folio 433, entry 17,093.

¹⁰COB, book BB, folio 794, entry 19,740.

¹¹COB, book C, folio 245, entry 663.

The property was inherited in 1922 by John D. Bell and Mrs. Mattie Bell Jacobs as part of the estate of Mrs. Mattie Bell.¹² In 1926, through division of the property, Mrs. Mattie Bell Jacobs gained ownership of the house and lot, except for a lot on Morris Street which had been sold.¹³ This was the property which was bought in 1941 by Dr. Guy G. Aycock¹⁴ and sold by him in 1965 to Mrs. Robert E. Brumby, the present owner and a descendant of the original builder, Alfred Gates.¹⁵

Béranger's Trips to the Attakapas Shore

Mathé Allain and Vincent H. Cassidy

Only daring traders such as Blanpain ventured willingly into the Attakapas hinterland during the 1720's and 1740's. But besides the reluctant visitors such as Sinars de Belle-Isle (1719-1721) and the shipwrecks from La Superbe (1754), the coastal area was explored by at least one able navigator, Captain Jean Béranger.

Béranger came to Louisiana sometimes in 1715. On January 26, 1715, Count Pontchartrain, minister of the Navy, sent mail to Captain Béranger, commander of the Dauphine which was sailing from Nantes to Louisiana.¹ The ship actually sailed on March 7, 1715.² In the Memoire he wrote in 1722, Béranger discusses the discoveries made from 1697 to 1722, date at which he returned to France after six years in Louisiana.³ He did not remain in France, however, but returned to the colony and continued to ply his trade so that in 1739 he could boast of having made seventeen trips through the mouth of the Mississippi.⁴

¹²COB, book 4C, folio 295, entry 48, 589.

¹³COB, book 4K, folio 386, entry 51,904.

¹⁴COB, book 6A, folio 181, entry 67,521.

¹⁵COB, book 13U, folio 371, entry 127,039.

¹AC., B 37:20.

²AM., B3, 228:388.

³Béranger, Memoire sur la Louisiane, AC., C13, C4; 72-100. A translation of the complete Memoire is being prepared by Mrs. Chester Martin for the U.S.L. History Series.

⁴AC., C13a, 1:115.

By the time he wrote his Mémoire (1722) he was already experienced in Louisiana navigation and discusses somewhat garrulously the problems involved in sailing down the Mississippi. With good wind, he says, it could be done in thirty-two hours. But with contrary winds the trip might take as long as a month and a half. Sometimes the vessels had to be propelled by pulling them down river from tree to tree. L'Aventurier, he affirms, had to be dragged twelve lieues⁵ in this fashion. In 1718, the Company of the Indies ordered a post established at St. Bernard Bay.⁶ The expedition was delayed by the Pensacola War, however, and it was not till August 26, 1720 that Captain Béranger sailed westward on the Joseph.⁷ He followed the coast, sometimes with good wind, sometimes with poor wind, but when he approached St. Bernard Bay the wind grew so strong that he by-passed the bay by nearly thirty lieues. He found himself in a very attractive bay, with islands, and decided to send men ashore to get water.⁸

They landed, caught sight of a group of savages, and swiftly sought refuge aboard. The savages grabbed the barrels the French sailors had abandoned and stripped them of their iron hoops. Béranger, more collected than his men, went on ashore and quickly gained acceptance by distributing presents. He obviously spent much time with the Indians judging from the wealth of details he gives about their lives.

Presents were a good way of establishing friendship, and Béranger found the Indians "very fond of clothes, knives, axes, powder, and guns." He comments with some surprise, "they live comfortably though they do not cultivate the land." He discovered that they liked bread and offered them some, thriftily, however, giving them "some of the most spoiled." This bread the Indians mashed and mixed with acorns, ashes, and well crushed chancres (growth on the trees). The mixture was cooked, and Béranger accepted some without enthusiasm: "I ate some to be polite, but it is nasty food in my opinion." Aside from this peculiar mixture, the Indians he had encountered ate mostly fish, half-raw, chancres from the trees, and oysters. For winter they stored their fish "dried without salt and swarming with worms" in a little village made up of twelve round huts.

Their fishing lines, he observed, were made from roots resembling horsehair which they found by the sea, but they also made rope with the bark of the mulberry tree. The Indian inhabitants of the island depended mostly on fish and sea food for their sustenance. Meat they saw rarely since being at war with a mainland tribe, they mostly remained on their island. The mainland abounded with buffalo, deer, bear, and turkey, but this cornucopia benefited the islanders very little.

⁵ A lieue is approximately three miles.

⁶ See AC., B 42 bis; 229 (August 26, 1718); AC., A 22; 94 (November 16, 1718).

⁷ Cf. Immigration and War. Louisiana: 1718-1721, from the Memoir of Charles Le Gac, translated, edited, and annotated by Glenn R. Conrad (Lafayette: USL History Series, No. 1, 1970), p. 35.

⁸ The relation following is drawn from Béranger's Mémoire, AC., C13.C4, 72-100.

Béranger comments that the islanders "go around naked. The men hide nothing." The women did wear a deerskin, but whether out of modesty or vanity Béranger did not elaborate. He found the Indians tall, fat (a rather surprising fact considering their diet), and well-made. Their average height was five and a half feet, but he measured one who was six foot two. The Indians had a grave, handsome mien, but alas were rascals who did not hesitate to rob the sailors, the women being particularly bold, even to the point of sticking their hands into the sailors' pockets.

The island Indians lived in leather huts which could be folded like tents if the tribe decided to move. In this case, the work was done by the women. The tribe must have been fairly large since Béranger claims to have seen a village with at least five hundred people. He was rather surprised to find no leader among them and, as befits a good Frenchman, was horrified at discovering that parental authority was weak: "I saw a son slap his father back!"

Beranger did note off-handedly "they eat their enemies," but the fact did not seem to disturb him over much, maybe because he felt that the Indians looked upon the French as friends. The savages did visit the ship several times, as many as forty coming on board at one time.

Having explored the island, and studied the tribe, Béranger decided to try the mainland. He found it difficult of approach, however, and instead landed on another island which he named Bienville Island. On his way back to the ship he noticed a snake fifteen foot long. Unfortunately, as large fish and game are wont to do, this one got away. But the next day, on his way to place on a tree a lead plaque bearing the arms of France, he found a rattle snake which he killed with a shovel and then measured. The snake was exactly eight foot, seven inches long, and eight inches thick. Béranger was delighted with his kill, leaving it where he had found it, but intending to pick it up on his way back so as to melt the fat: snake oil made excellent remedy for assorted aches and pains. Unfortunately, an eagle similarly enclined to appreciate rattle snakes snatched the animal and dropped it in a swamp.

Béranger placed his lead plaque on a tree. Having satisfied himself that he had fulfilled his duty and taken possession of the island in the name of France, he sailed back but not without having drawn up what he called "un petit dictionnaire", a word list of almost a hundred words, of the language spoken by the islanders.

Charles Le Gac, the local director of the Company of the West, who noted the arrivals of ships from his station at Ship Island, describes Béranger's expedition. According to Le Gac, Beranger left three Frenchmen among the Indians to learn their language, promising to return to pick them up and to bring presents to the Indians.⁹ Béranger himself makes no mention of such an arrangement and according to his own Mémoire never went back to that particular bay.

The next year, 1721, Jean Béranger was again sent westward by Bienville. On August 10, 1721, Bienville ordered Bénard de la Harpe to take fifteen soldiers and sail on the Subtile commanded by Béranger.¹⁰ De La Harpe was

⁹ Immigration and War, p. 35.

¹⁰ AC., C13, 6:171.

to take possession of the Bay and establish a fort there. Along with Bénard de la Harpe and Béranger went Simars de Belle-Isle who had just returned after his eighteen months captivity among the Attakapas.¹¹

They reached what they thought was St. Bernard Bay (Carpenter thinks they were mistaken and probably landed either in the bay of Saint Esprit or the bay of Madeleine)¹² and La Harpe went ashore with Belle-Isle as interpreter. It is obvious from the lengthy retelling of Belle-Isle's misadventures that the erstwhile slave of the Attakapas had regaled his sailing companions with detailed relations of his story. Béranger mentions gory details which are not found in Belle-Isle's own Relation, an addition which makes one suspect that the story improved with every telling. According to Béranger, Belle-Isle saw his Indian captors subject their prisoners "to the most horrible tortures" before eating them, and, having annoyed them by his refusal to share their menu, found himself tricked into eating human flesh which was offered to him as smoked buffalo.

In any case, Belle-Isle had suffered at the hands of the Attakapas, and Béranger comments wryly that the Indians were surprised to see again their former slave, especially "so well dressed." They did not seem frightened and a number of them came aboard, twenty-four males and two females.

La Harpe explored the area as he had been instructed to do and discussed with the Indians the possibility of a French settlement. They had showed no fear of the visitors, but apparently were aware that their treatment of Belle-Isle had left much to be desired since they expressed great reluctance at the idea of a settlement, fearing that eventually the French might decide to punish them for their mistreatment of Belle-Isle.

In fact, they seemed very eager to have the French depart and readily agreed to let them get the water they needed for their return trip. The sailors made two trips with the small boats, but panicked when the Indians showed them a heap of human bones, remains of former feasts, and threatened the Frenchmen with a similar fate unless they gave the natives presents.

Yet, as Béranger points out, at the very moment the Indians were threatening the sailors, twenty members of the tribe were on board as hostages, should any harm have come to the French.

However, it seemed wiser to sail before relations worsened further. To Béranger's great chagrin, Bénard de la Harpe decided to take nine of the Indians along. The unfortunate savages were lured into a cabin, by an offer of presents, and found themselves guarded by armed soldiers. The others promptly fled. Béranger thought the act both immoral and rash. He considered it a violation of the trust the savages had placed in the French and moreover he thought this impetuous action had spoiled any chances for a settlement among the tribe. But since what was done could

¹¹ See Vincent H. Cassidy and Mathé Allain, "Simars de Belle-Isle among the Attakapas (1719-1721)." Attakapas Gazette, III (March 1968), 13-18.

¹² John R. Carpenter, Histoire de la littérature française sur la Louisiane de 1673 à 1766 (Paris: A. G. Nizet, 1966), p. 246.



Official Organ
of the
ATTAKAPAS HISTORICAL ASSOCIATION
P. O. Box 107
St. Martinville, Louisiana 70582

Mrs. David R. Williams, President
Miss Pearl Segura, Vice-President Mr. Harris Periou, Treasurer
Mr. Orres LeBlanc, Recording Sec. Mr. Glenn R. Conrad, Corres. Sec.

DUES SCHEDULE:

- I. Life Membership for Individuals - \$100.00
- II. Annual dues for Individuals
 - (1) Active or Associate (out-of-state) membership - \$3.00
 - (2) Contributing membership - \$15.50
 - (3) Patron membership - \$20.00
- III. Annual Institutional Dues
 - (1) Regular - \$5.00
 - (2) Sustaining - \$10.00
- IV. Canadian dues - same as American dues, but payable in U. S. dollars only
- V. Foreign dues - to be set later

Members wishing to complete their files can buy the back volumes for \$3.00 (\$5.00 for Institutional members). The 1966 issue is available at \$.50.

Attakapas Gazette

Editor: Mathé Allain Assistant Editor: Glenn R. Conrad
Chairman of Publication: Mrs. Henry Duchamp
Editorial Board
Mrs. Harold Aubry, Landmarks
Miss Maurine Bergerie, History
Mr. J. C. Chargois, Traditions
Mr. Grover Rees, Genealogy

Suggestions to Contributors

Papers are solicited in all the areas the Attakapas Association is interested in: Traditions, landmarks, genealogy, and history. Manuscripts should be typed double spaced, and carefully documented. In general, the style of footnotes should conform to that recommended in Wood Gray, et al., Historian's Handbook (Boston: Houghton Mifflin Co., 1964). Footnotes should contain full bibliographical information. Articles, queries, and books for review should be sent to Editor, Box 1542-USL, Lafayette, Louisiana 70501.

Queries

Queries of four lines or less, submitted by a member (with his name and address), will be printed as soon as possible. The query should give enough dates and places to identify the individual. The editor reserves the right to limit the number of queries per member, when necessary.

Table of Contents

Ask the Fish.	34
Ann Buchanan Simmons	
Pierre Broussard and his descendants.	47
Vita and John Reaux	
Faul Louis LeBlanc de Villeneuve	49
Sidney Villere'	
The restored Acadian House.	51
J. C. Chargois, Jr.	

Notes on contributors

J. C. Chargois, Jr. is the new Tradition Chairman of the Association. His interest in traditions extends to landmarks as well as his restoration of the Acadian House has demonstrated.

Vita and John Reaux, regular contributors to the Gazette, are engaged in researching the family of Joseph Broussard, the Acadian leader.

Ann Buchanan Simmons teaches in Lafayette and is a graduate student at the University of Southwestern Louisiana.

Sidney Villere', from New Orleans, is a genealogist and historian who has contributed to the Gazette before.

Queries

DeForest Joseph Corwin, Sr., 2912 Grand Route, St. John, New Orleans, Louisiana wishes information regarding the parents of descendants of John Theodore Ernst, born in Germany in 1818. His wife Charlotte Kuhn was born in Prussia in 1822. Their children were Otto George, b. 1851; Emma, b. 1857; Tina or Josephine, b. 1864; Wilhelmina Charlottena, b. Nov. 4, 1853.

F. J. Hollier, Jr., 3122 13th Street, Port Arthur, Texas 70640, wishes information about John Lyons, b. 1750, d. 1835, who married Nancy Ahart. Settled on Bayou Queue-de-Tortue. Where were Nancy and John born?

Emma Maria Philastre, 101 West Maple Avenue, Eunice, Louisiana 70535 wishes information on Francisco Victor Fruge who married Olina Courville. Who were the parents of Francisco Victor Fruge? Olina Courville's father was Louis Courville. Who was her mother? Only one child is known from their marriage, Ernest Victor Fruge.

Harold Prejean, Jr., 333 Brookside Drive, Lafayette, Louisiana 70501 wishes information on the grandchildren of Pierre Fontenot, dit Belleuve, and Marie Louise Doucet. There around Opelousas in the late 1760's or early 1770's.

Ask The Fish
A Collection of Fishing Tales and Lore
Found in East Texas and Southwest Louisiana

Ann Buchanan Simmons

...Angling is somewhat like Poetry, men are to be born so: I mean with inclinations to it, though both may be heightened by discourse and practice; but he that hopes to be a good Angler must not only bring an inquiring, searching, observing wit, but he must bring a large measure of hope and patience, and a love and propensity to the art itself. The Compleat Angler, or The Contemplative Man's Recreation - Izaak Walton.

Living in a section of the country where rivers and streams are to be found in such abundance, and in a time when more and more dams are being built and lakes formed, the lore of fishing--the non-technical aspects--interested me. My informants live principally in Mineola, Texas, and Lafayette, Louisiana. All were helpful, but most of them were difficult to find. When not at work, they seemed to be always on their way to fish or just back with boats to unload or fish to clean.

The informants are identified by their initials. A complete list with particulars will be found at the end of the article. Most information was given orally in interviews and reported as nearly as possible in the informant's own words. Mr. Hamm, however, wrote his granddaughter, Jan Hamm, a lengthy letter which she shared with me. After each bit of information, Mr. Hamm would write: "Why is this true? Ask the fish?"

WEATHER, WATER, SEASONS, TIME OF DAY, AND SPECIAL DAYS

A wish, ...for an honest Angler, the east wind may never blow when he goes a fishing.

You are to know that there is night as well as day fishing.

You are to take notice that of the winds the south wind is said to be the best.

The Compleat Angler, or The Contemplative Man's Recreation - Izaak Walton.

Man talks much about the weather, but fishermen take a special interest in it. Both livelihood and recreation depend upon it. Fisherman never cease to be concerned about when to go, where to go, and what effects wind, rain, sun, shade and depth will have. They often come up with different versions of their observations and beliefs.

"Wind in the west, fish bite best,

Wind in the east, fish biteleast,

Wind in the south, blows bait in mouth,

Wind in the north--I really can't remember, but I know it's not good." B.F.S.

"When the wind's out of the east, the fish bite least,
When the wind's out of the west, the fish bite best,
When the wind's out of the north, don't go,
When the wind's out of the south, fish bite slow." G.E.T.

"Wind from east, bit least,
"Wind from south, blows bait in mouth,
"Wind from north, fishing's off." L.B.¹

"Now here's something I personally really believe, you can never catch fish with an East wind blowing." B.C.B.²

"Go any time when one can. Of course, success more often depends upon the time of day. In summer, early morning and late afternoon are the best times." T.C.R.³

"Bream bite most anytime. Cat are about the only fish that will bite when the water is muddy. When it's dingy all fish will bite at some time of the day and can be caught close to the boat or bank, since motions will not easily 'spook' them. When water is clear early and late fishing seems to be more productive." T.C.R.

"Clear Lake is so clear you've got really spooky fish. You have to fish at night or on a day that's some cloudy, and you better use black bait." B.G.B.

"My mother says you should fish before dawn or late evening." M.D.

"Everybody fishes on Good Friday and gets a good catch so it must be a lucky day." M.D.⁵

"I've never seen a day that would be "Best." Of course, wind, heat, cold has the most to do with good fishing. So, my preference is a moderate day, temperature 70 degrees, wind nil, water crystal clear. Atmospheric conditions seem to have an effect. A sharp rising barometer tends to excite fish to bite and a fast falling barometer will do the same thing. Why? Ask the fish. Another thought, if sun is bright and hot, fish will seek shade or deep pools: therefore on bright hot days, fish the dark pools." M.L.H.

"Now there's a saying that the fish bite good when the dogwood is in bloom. That's about the time the spawning season begins and it usually works out pretty close. It won't vary more than five days and that's closer that you can count on a woman." B.C.B.⁶

"When it's raining and thundering from heat lightning, you can catch more fish than at any other time if a storm's not coming." B.C.B.

"A real electrical display--much thunder and lightning will make the fish stop biting, but just before a storm, if it's calm, then you're going to catch some fish. I've made some good catches in the rain." B.F.S.⁷

ZODIAC SIGNS AND THE INFLUENCE OF THE MOON

...I do not undertake to say all that is know, or may be said of it, but I undertake to acquaint the Reader with many things that are not usually known to every Angler. The Compleat Angler, or The Conspicitive Man's Recreation - Izaak Walton.

The moon, the stars, the signs fascinate many people but fishermen are particularly governed by their influence. The fisherman's "bible" is a little book entitled Solunar Tables by John Alden Knight. Those who own this little book will scarcely let it out of their hand. Minor and major periods, time of sunrise and sunset, and moon phases are given for every state for every day in the month and every hour in the day. Mr. Ed Allen let me look at his but wouldn't part with it long enough for me to take it home. Mr. George Tilley allowed me to examine his for a few days after much cautioning on his part and many reassurance on mine that I wouldn't lose it.

"Most people swear by it. I look at it myself. I have one friend that won't look at it all day long. He checks the results at night. He says if he doesn't know they're not going to bite, he will fish hard all day long. If he does succumb to temptation and looks and they are not supposed to bite, he doesn't believe he puts his whole heart into it. B.F.S.

"After a full moon, the fish won't bite in the morning because they've been eating all night. You want to know when the major and minor phases of the moon are. You've seen a solunar calendar? I've been looking for one. I heard Klein-Deco gives them away." B.G.B.

"When there's a new moon, the best fishing should be early in the morning on the theory the fish haven't fed all night." B.F.S.

"Redsnapper bite in dark of moon. Speckled trout bite in light of moon. Strong tides when moon and sun are pulling together--tends to scatter fish. This is the light of the moon. Speckled trout (spotted weakfish) are coastal fish and feed when tide runs strong and more food is flowing in the current. Weak tides when moon and sun are pulling against each other (dark of moon), deepwater fish like Redsnapper can be caught since they congregate in schools and are not as scattered." J.B.⁶

"This is from my grandfather. He was a farmer and no matter how hard the times, we always had the Farmer's Almanac. Haven't seen one in years but maybe Chastant's would have one you could look at. They always had this man's body--an outline--and it was divided in many sections. In different months the sign of the fish would be in different parts of the body. Grandpa absolutely would not go fishing unless the sign of the fish was below the man's waist. Sounds kind of sexy, doesn't it?" B.C.B.⁹

THE UNCATCHABLE FISH

But I will lay aside my discourse of rivers, and tell you some things of the monsters, or fish, call them what you will, that they breed and feed in them. Pliny the philosopher says...that in the Indian Sea the fish called the Balaena, or Whirlpool, is so long and broad as to take up more in length and breadth than two acres of ground, and of other fish of two hundred cubits long. The Compleat Angler, or The Contemplative Man's Recreation - Izaak Walton.

The tale of the big, fierce animal which can never be caught goes back into antiquity. It remains a favorite tall tale today. Perhaps it is the sense of challenge and excitement that keeps it alive. The animal may be fowl, fish, or beast. The fish may be cat, marlin, redhorse, salmon, and other varieties. Nearly always he has a name, and though he may be hooked, he is seldom or never landed.

"I am vaguely familiar with the legend of the uncatchable old blue catfish. I have known it all my life. People don't talk about it, but it's there. Like, you know, in Faulkner's Go Down, Moses, the tremendous buck that everybody shoots at but nobody can kill. The biggest catfish are blue catfish. They are really blue. The bigger they are, the deeper blue--with white stomachs. Although I don't remember where I first learned about 'Ole Blue,'" I associate it with Negroes. I always associate catfish with Negroes, don't you? I guess because they prefer catfish to any other fish except choupique--the real name is bow-fish, which white people don't eat, as they are too bony. QUESTION: WHY DO NEGROES LIKE THEM IF THEY ARE SO BONY? Because white people don't like them, I suppose.

They used to catch a lot of catfish in the Atchafalaya, but there is hardly any commercial fishing there anymore. Too much water control, etc. has ruined the fishing. I did hear of a Negro, though, a Lafayette man, that caught a 97 pound catfish about two years ago. This fish was known to live under the bridge at Henderson. Another man had been trying to catch it for years but always lost it. He took it to a Lafayette fish market--I think Hardy's Fish Market, and it was cut up and sold for a tremendous amount of money. That may have been 'Ole Blue.'" G.G.

"A friend, a white boy, about fourteen years old, said that he tried for an entire summer vacation to catch an old catfish but he never could bring it into his boat. He would hook it but it would always get loose. He said the cat-fish had gone to school and had learned to get off hooks. This happened about 5 years ago. I have seen a cat-fish as big as the back end of a pick-up truck. They really do come that big." C.D.

"Do I know about any big catfish? There's one in Henderson and they call him Old Blue--that's because he's blue channel cat. He's torn up everything they can throw at him. Hangs around the Bay Farine and Bay Tere area. Lot's of people 'claim' to have hooked him. This catfish has got to be way over 50 pounds. All commercial fishermen talk about Old Blue." G.E.T.

"Well, Baby, you remember old George Hill? He claimed to have hooked the Big Un. All of us fished for him in the Sabine. He must have weighed 200 pounds--a real big, old cat. George Hill said he brought him out of the water once. And there he was with hooks all in his snout, hooks all over him til he looked like a porcupine. Then George's old cane pole broke and the Big Un got away. You couldn't always trust George Hill's word, but he was pretty convincing when he told it." L.B.

"Do I know about any big old uncatchable fish? There's one at Dam B right now. Does he have a name? Sure, They call him Old Jim. He's been hung at least fifty times but he's so big no hook can hold him. He's in one hole that everybody knows about. I bet right now there are at least 100 people fishing for him--regular traffic jam last week-end. They've strung ropes as big as your wrist with hooks that look like anchors. He's in the deepest part of Steinhagen Lake--that's what they call Dam B. now--about 100 feet off the mouth of Wolf Creek that feeds into the lake about six miles above the dam and about one mile above the highway bridge. The water there is at least 60' deep. They say he weighs two to three hundred pounds, but I figure he's about a 100 pound cat. He strips all the trout lines and straightens the hooks out. Several people claim to have hooked him but nobody's been able to weigh and eat him yet." B.C.B. 10

"EDIBLE" AND "NONEDIBLE" FISH

"And though a Chub be by you and many other reckoned the worst of fish, yet you shall see I'll make it a good fish by dressing it."

"The Trout is a fish highly valued both in this and foreign nations." The Compleat Angler, or The Contemplative Man's Recreation - Izaak Walton.

There seems to be a decided preference in fish as a food. Some are considered "good" eating, some "bad". Choice can be logical or illogical. There seems to exist a myth that only Negroes eat certain fish. The taste of various fish was described as "salty," "muddy," or "delicious." The number of bones influenced preferences also.

"This question is open to debate. Some like a Buffalo; some like catfish. I like White Perch or Crappie caught in the Sabine River better than any. Next best is an Opelousas catfish.

Every fish that I know of in East Texas is edible and is eaten. The roe of gar is fatal if eaten, but it is safe to eat the roe of all other fish. The roe of Shovel Bill Catfish was considered to be of equal quality with Russian caviar. The pressure put on these fish by commercial fishermen was so great that they have just about become extinct in this area." T.C.R.

"To me gar and grinnel are not good to eat. Some don't like Buffalo and carp--or what we call blue sucker--and drum aren't edible because they're scavenger or sucker fish. I like catfish, bass, and perch best." B.C.B.

"I like crappie, bass, bream, bluegills, and catfish. Negroes eat scavenger fish--drum, carp, and grinnel and they're truly real good." E.A.

"What fish are inedible? Well, they always say grinnel--that's the cypress trout or choupique. I've heard the more you chew, the bigger it gets in your mouth. Colored people eat it. I promised to save all I caught for a man that worked for me. Sure enough, the next time out I caught two. On the way home my friend and I stopped at a service station to call our wives we'd be a little late. Al, my fishing companion, spoke French. I don't. While I was talking on the phone, Al showed our catch to the attendant and he admired it so much I gave him one of the grinnel. He told us he skinned them, scraped the meat off the bones with a fork to get the meat away from the tendons. Then he made it into fish balls which were delicious. Since that time, I save them all in case somebody--white or black--wants them." B.F.S.

"Grinnel, choupique, and gar most people throw away. Before the levee, you had high water all around. The gar would spawn in shallow water in the fields, and when the water dried up, they got trapped. Negroes used briar hooks and slaughtered them in the holes. These holes would be full of blood. That's why I always think of them as 'blood' or 'mud' fish.

Nobody but poor folks used to eat crawfish, but now since all you Texans came down here, we have to pay two dollars a pound." T.C.R.

"There are pro and con sides to this question. As the old saying goes, 'What's one man's pie, can be another man's poison.' How true in regard to fish. In temperate zone, upper Texas, Oklahoma, catfish is considered good eating. Some places on the Gulf Coast catfish are scavengers and 'taboo.' One of the main things about fish, if they live in clean water, most fish are edible. On the other hand, regardless of breed of fish, if they live in polluted rivers or pools, they too are contaminated. Carp is considered bad food but if caught from fresh, sweet water, they have a very nice taste, excluding the 'muddy' or 'murky' stripe. If one asked my preference, I like crappie, perch, bream, bass, cat and many more." M.L.H.¹¹

SAC-A-LAIT

"The Pearch is a very good and very bold-biting fish." The Compleat Angler, or The Contemplative Man's Recreation - Izaak Walton.

Outside Southwest Louisiana, the sac-a-lait is known as the perch or crappie. William A. Read stated that sac-a-lait meant "milk bag" in French, and that the name was suggested "by the silvery olive appearance of the fish, or by its beautiful white flesh." He later came to believe that the word is of Choctaw origin from sakli, "White fish" or "trout." His first opinion is the belief most commonly held.

"Sac-a-lait is a French word, and it means 'bag of milk.' These fish are very, very white meat and the most delicious fresh water fish you can get. In north Louisiana, they are white, black, or speckled. The real name is crappie." G.E.T.

"Sac-a-lait? Of course you know that's the white perch or crappie. I really don't know why they are called that. It's a French term, and I've been told it means 'bag of milk.' When you clean them, there's a little white, sack-like thing inside." B.F.S.

"Sac-a-lait is a French word, I guess, and I think it means 'bag of milk.' I've also heard that it comes from two things: sac--you catch 'em by the sack full, and a lait--they're always a laying around in groups or schools." B.C.B.

"Sac-a-lait means bucket or bag of milk. It's a crappie or white perch." B.C.B.¹²

"My favorite eating is sac-a-lait. Which reminds me. You know sac-a-lait swim in schools. If you catch just one, stick a hook through his back fin where it won't hurt him. Then tie a string to the hook and make the string about how deep the school is swimming. On the other end of the string, tie a light bulb or balloon. That fish will swim around in the school and it acts like a signal to you. Fish all around it. Light bulbs are better if you're fishing in brushy water." B.G.B.¹³

BAIT--LIVE AND ARTIFICIAL

"You are to note, that there are twelve kinds of artificial Flies to angle with upon the top of the water."

"For you are to know, that a dead worm is but a dead bait, and like to catch nothing, compared to a lively, quick, stirring worm." The Compleat Angler, or The Contemplative Man's Recreation - Izaak Walton.

Everyone has his favorite bait. Some use both live and artificial bait. Some believe fish bite only living bait; others put their full faith in "gadgets." As Mr. Hamm put it, "The very best bait is the certain fish you're after's favorite food. Too bad he can't tell us." And on artificial lures, "Most of these lures catch more men than fish."

"My brother said to be sure to tell Mrs. Simmon that grasshoppers are really good and that fish like shrimp." M.D.¹⁴

"I like crickets, worms, shiners, and catalpa worms. Man, you can catch fifty fish with one catalpa worm!" B.G.B.¹⁵

"Wherever you fish, if you fish in the daytime and water is clear, use light colored bait. This is a good rule: clear water, light bait; muddy water, dark bait. The bait has to be the same color as the water." B.G.B.

"Whenever you fish at night, use a noisy, topwater, black bait." B.F.S.

"The live bait I like is sawyers (remove bark from tree, and they're little white bugs), minnows, catalpas, Betsey bugs, earth worms, wasp nests, crickets." E.A.¹⁶

"You know, I always kept a worm bed. Every morning I take out my coffee grounds and dump them on it. Seems like coffee grounds make them wiggly." L.B.¹⁷

"Perch like worms. Bass like large minnows, small perch, frogs, and worms. Catfish like worms, blood bait like liver, ground up minnows (stink bait), etc.. There are so many kinds of fish that it will take volumes to cover. Crawfish entice drum as I'm an expert on that subject." M.L.H.¹⁸

"The best bait in artificial lures is really the 'Lu Lu.' The primary ideas of lures is to imitate the fish's natural food, and action thereof. Now! Here is the pay off--many times a fish as he/she fans his eggs see a Villian (artificial lure) that resembles nothing on earth or Hades invading his nest. Wham! Mr. Fish attacks and the Predator with gusto. Hence, a ghastly lure has caught a trophy to brag of. A 'Green Minnow dia jack' was my lucky lure until I lost it." M.L.H.

"To keep shiners alive in the bucket, put a chunk of ice in there. It lowers the rate of metabolism; they use less oxygen and thus live longer.

Drop aspirin in minnow buckets to oxygenate the water.

If the scales of minnows are bruised and knocked off, put a drop of mercurochrome in the bucket to seal up the fish." G.E.T.

"Sometimes I been ready to go fishing and I dig and dig and dig and there just ain't no worms. Then I just make up some flour water. Get you a little dough and put it in a little cotton to holt it together, and the fish will bite it pretty good." A.R.

(Throughout his book, Walton refers to minnows, worms, caterpillars, grasshoppers, flies, artificial lures and pastes made of various things such as flour, honey with a little wool.)

MISCELLANEOUS SUPERSTITIONS

And this reason of Sir Francis Bacon, Exper. 792, has made me crave pardon of one that I laughed at for affirming, that he knew Carps come to a certain place in a pond, to be fed at the ringing of a bell or the beating of a drum: however, it shall be a rule for me to make as little noise as I can when I am fishing."

All the further use that I shall make of this shall be, to advise Anglers to be patient, and forbear swearing, lest they be heard and catch no fish. The Compleat Angler, or The Contemplative Man's Recreation - Izaak Walton.

This is a potpourri of superstitions and beliefs which did not fit conveniently into any category. It was to me the most interesting part of my collecting. They are so personal. It seemed the world at large told me to spit on bait for luck.¹⁹ There were, however certain variation such as using snuff or adding a verse. These and other charms and taboos constitute the remainder of this paper.

"Work up a good spit and spit on your bait before you throw it in the water."
(Ibid.) A.R.

"Spitting on bait is used by snuff dippers and tobacco chewers who believe it brings them luck. It really just gives them something to do. After spitting on bait and catching a fish, credit will be given to this act, but the fish most likely would have been caught anyway." T.C.R.²⁰

"Always spit on the bait and say magic words, 'Mable, Mable, catch me fish long as my navel'." M.L.H.

"Spit on live bait, and I add the old hokus-pokus, 'Old fisho in the brook, bite on old Burnetto's hook'." B.C.B.²¹

"Now if you ever start out fishing and you go along the road and the cows are all sprawled out lying on their stomachs in the pastures, then you just might as well turn around and go home. The fish just ain't gonna bite. I've heard this all my life, and the older I get, the truer I know it is." G.E.T.

"When you're on the way to go fishing and you see cows and horses busily eating, then that's the time to go. You are going to catch fish. The theory is that all animal life is hungry, therefore the fish will bite. If you see cows and horses sleeping, then it's a good bet the fish are sleeping too and won't take your bait." B.F.S.

"You know I got this old cow. Well, if she's tired, if she just lays around, no use going fishing that day. When she's up chewing grass, git your pole and go." A.R.²²

"Nobody can drink a beer til the first fish is caught and nobody ever throws that first fish back even if some of them haven't been out of the incubator very long. It'd ruin your luck." G.E.T.

"Now you never throw back your first fish regardless of how small cause you'll lose your luck for the day." B.C.B.

"Never turn the first caught fish back." M.L.H.²³

"You've probably heard never to make any noise in a boat or you'll scare the fish away. The truth is that fish are attracted to noise. If you're out fishing and things are slow, take the paddle and slap on the water. If you're in a boat with an outboard motor, make some big circles and the fish will be right there in the middle. Fish come to noise and light." B.C.B.

"It's a general belief not to talk in the boat. It's alright to talk quietly, but don't drop anything in the boat and paddle quietly. Fish can feel the vibrations. But, I have a friend at Henderson who runs his boat in circles, and then catches sac-a-lait which are attracted by the noise--or so he says." B.F.

"Whistling in the boat or making any other noise will 'spook' fish--especially when fishing in shallow water. When fishing in deep water, I don't believe it makes any difference. I have used a transistor radio in the boat and caught fish, but was fishing deep, 18' to 25' feet." T.C.R.

"Avoid loud banging noise, its taboo. Don't throw anything into the water. Stand back from edge of pool or wade into lake as fish don't spook for wading unless there are many and much noise is made." M.L.H.²⁴

"They say you shouldn't make any noise, but I have one friend who talks to the fish constantly. While sipping on his beer, he says,

"Come on, little fish,
We've got a date,
Clasp your mouth
Around this bait." B.G.B.

"Well, Annio, I've been thinking and I've got you a little list. Now in East Texas you can't catch a fish with a straight pole. When my mother buys a new cane pole, she goes right to the end and makes a bow like it had been bent catching lots of fish before." B.C.B.

"Now this was my mother's favorite, the bigger the bait, the bigger the fish you'll catch. Actually this is all wrong, because you get a lot of misses if the bait's too big. And if she wasn't catching any, she changed her bait a lot for luck." B.C.B.²⁵

"My grandfather always said never to put off work to go fishing as the fish just will not bite. You'd be wasting your time." B.C.B.

"You must in East Texas always run your trout line from left to right or you'll have bad luck. Of course, you can see this presents some problems depending upon whether you're fishing downstream or upstream." B.C.B.

"If you tell your favorite spot, you give your luck away. Fishermen ~~won't~~ tell where they made their catch. They just say something like 'in the upper lip.'" B.G.B.

"Now they say it's bad luck to let your poles cross. It sure is because it means you're going to have hell of a lot of tangled line and probably miss some fish." B.G.B.²⁶

"Remember if you eat fish and drink sweet milk, it'll poison you." L.B.²⁷

"If the month don't have an 'r' in it, oysters aren't good." L.B. 28

"Oysters make you passionate." L.B.

"Never use a pretty cork float--use a flat bottle stopper. Works for me most always." M.L.H.

"Never have fish stringer handy, its bad luck. Wait until you catch 'em, then hunt up stringer." M.L.H.

"A crooked pole and rotten line will hook the largest fish." M.L.H.

"If you catch thirteen fish quit, cook and eat." M.L.H.

"Always take along a can of sardines for luck. If it don't charm the fish, you can fish the charm." M.L.H.

CONCLUSION

...in ancient times a debate hath risen, and it remains yet unresolved, whether the happiness of man in this world doth consist more in contemplation or action.

God never did make a more calm, quiet, innocent recreation than Angling.
The Compleat Angler, or The Contemplative Man's Recreation -
Izaak Walton.

Fishing makes one think: fast when something is on the line, be it fish, turtle, snake, or brush; leisurely about many things when they aren't biting. It is a sport which can be both strenuous and restful. It can mean a pleasant afternoon outing, or the difference between new shoes or no new shoes for the family of a commercial fisherman.

Even the most casual fisherman seems to exercise all his wiles. There are "scientific" fishermen who scorn all superstitions, yet cloak superstitions in technological jargon. There are those who are ruled entirely by things beyond their control, yet some of these "forces" are logically defensible. It is a fascinating occupation or avocation.

Any one section of this paper can be developed more extensively. Perhaps I should have limited myself. Nonetheless, my experience has been a rewarding exercise in communication--trying to get others to understand what I was seeking; trying to interpret what they said and meant.

"You know my daughter just gave me a book for my birthday. It was bound in leather and thick, and its title was 'What I Have Learned in Thirty Years of Fishing' by B. F. M. Skerett, III. The pages were all blank." B.F.S.

INFORMANTS

Ed Allen (E.A.)

64 year old, Protestant, high school education. Race-white. Born and has lived in Mineola, Texas all his life. Area distributor for Tom's Peanuts. Fishes at every opportunity.

Jim Baird (J.B.)

Husband to Mrs. Baird of this class. Kindly shared information.

"Bernie" B. G. Barrilleaux (B.G.B.)

38 years old, Catholic, Acadian background both sides. Production Engineer Superior Oil Company. B. S. degree in engineering, Louisiana State University. Race-white. Born Jeanerette, Louisiana. Father of five, fishes for pleasure and sustenance.

Laura Brown (L.B.)

74 years old, Protestant. Completed 7th grade. Race-black. Born and has lived in Mineola all her life. Was our housekeeper for over 25 years, from before I was born and until I finished college. Until the death of her employer last year, worked for a rather wealthy lady. Retired--Social Security and a "little something" Mrs. Smith left her.

"Billy" B. C. Burnette (B.C.B.)

47 years old, Protestant, attended Texas Christian University. Race-white. Born Lufkin, Texas. Has lived in Lafayette, Louisiana for about 15 years. Division manager for Lufkin Foundry. Fishes all his spare time, and has purchased a fishing camp on Dam B. Reservoir near Jasper, Texas, which he plans to develop and use for retirement.

Mable Delcour (M.D.)

Approximately 40. Finished high school. Lives between Lafayette and Maurice. Race-black. Catholic. Divorced. Owns home. Has been my housekeeper for nearly two years. So correct in language and determined not to appear given to any such beliefs, did not make good informant.

Chris DeRouen (C.D.)

New Iberia, Louisiana, 19 years old, U.S.L. freshman, Catholic. Race-white.

Greg Guirard (G.G.)

31 years old, Catholic, Acadian background both sides, farmer and U.S.L. English instructor. Holds B.A. and M.A. degrees in agronomy and English. Race-white. Born St. Martinville. Since age of 2 has lived on the very edge of the Atchafayala River levee, between Catahoula and Henderson.

Marvin L. Hamm (M.L.H.)

62 year old, Protestant. Race-white. Employed by one of the major oil companies. Now resides in Archer City, Texas and lived in Lafayette for a number of years. Grandfather to Jan Hamm, U.S.L. student. "Since I am 62 1/2 years old, it has been my pleasure to witness good days, bad days, days I should have stood in bed.-- But with more bad fishing days than good, there are none I would like to miss and I'd gladly do it again."

Tom C. Reitch (T.C.R.)

66 year old. Episcopalian. Graduated Texas A. and M. University, 1922. Race-white. Born and lives in Mineola, Texas. At one time farmed, sold Admiration Coffee, government agricultural agent, now retired. Has minnow "farm" and is avid and "scientific" fisherman.

Addie Richards (A.R.)

In her 50's, Protestant. Race-black. Born and still lives in Mineola, Texas. Very little formal education--doesn't remember how much. Slightly retarded. Worked for my mother for over ten years. Now "retired" and lives on money paid for support of her children.

Ben F. Skerrett, III. (B.F.S.)

Lives in Lafayette, Louisiana. Protestant, college educated. Race-white. Heads an insurance company and at one time did fishing news for one of the local television stations.

George E. Tilley (G.E.T.)

Approximately 46 years old, Protestant. Native of Texas. B.S. degree from Texas A. & M. University. Race-white. Insurance salesman. Conducts the fishing program telivised by Channel 3, Lafayette. Has lived in Lafayette for about 10 years.

¹Cf. Wayland C. Hand, ed., THE FRANK C. BROWN COLLECTION OF NORTH CAROLINA FOLKLORE. (Durham: Duke University Press, 1964), VII, items 7752, 7756, 7758, 7759, 7761, 7762, 7765, 7766; Annie Weston Whitney and Caroline Canfield Bullock. FOLKLORE FROM MARYLAND in MEMOIRS OF THE AMERICAN FOLKLORE SOCIETY, (New York: G. E. Stechert, 1925), XVII, items 622, 385, 386.

²Cf. Brown, VII, 471, item 7755; Vance Randolph, OZARK SUPERSTITIONS (New York: Dover Publications, 1964), p. 252.

³Cf. Brown, VII, 476, item 7796.

⁴Cf. Ibid.

⁵Cf. Hilda Roberts, "Louisiana Superstitions," JOURNAL OF AMERICAN FOLKLORE, XL (Apr.-June, 1927), 190, item 1100; Lyle Saxon, ed., GUMBO YA-YA: A COLLECTION OF LOUISIANA FOLK TALES (Boston: Houghton-Mifflin, 1945), p. 556.

⁶Cf. Saxon, p. 566; Randolph, OZARK SUPERSTITIONS, p. 250; Brown, VII, p. 476, item 7789.

⁷Cf. Brown, VII, 473-75, items 7772, 7773, 7779, 7780, 7781; Randolph, OZARK SUPERSTITIONS, p. 252.

⁸Cf. Brown, VII, p. 470, items 7744-7746; Randolph, OZARK SUPERSTITIONS, p. 252; Roberts, p. 185, item 953; Earl J. Stout, FOLKLORE FROM IOWA, in MEMOIRS OF THE AMERICAN FOLKLORE SOCIETY (New York: G. E. Stechert and Co., 1936), XXIX, 666, 1168.

⁹Cf. Brown, VII, 470, items 7744, 7747.

¹⁰Cf. TIME, July 26, 1968, vol. 92, p. 47; see also Vance Randolph, WE ALWAYS LIE TO STRANGERS: TALL TALES FROM THE OZARKS (New York: Columbia University Press, 1951), pp. 206-36.

¹¹Cf. Randolph, WE ALWAYS LIE TO STRANGERS, pp. 206-08; Randolph, OZARK SUPERSTITIONS, pp. 250-52.

- ¹²Cf. William Read, LOUISIANA FRENCH (Baton Rouge, La. : L.S.U. Press, 1963), p. 67.
- ¹³Cf. Clarence P. Idyll, THE INCREDIBLE SALMON, National Geographic, CXXXIV (August, 1968), 218-219.
- ¹⁴Cf. Brown, VII, p. 471, item 7837.
- ¹⁵Cf. Ibid., p. 481, item 7831.
- ¹⁶Cf. Ibid.
- ¹⁷Cf. Ibid., p. 480, items 7829, 7830.
- ¹⁸Cf. Ibid., p. 481, items 7831, 7837.
- ¹⁹Cf. Brown, VII, pp. 481-2, items 7833, 7834, 7846, 7847; Roberts, p. 194, item 1218; Fanny Bergen, ANIMAL AND PLANT LORE in MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY, (Boston: Houghton, Mifflin and Company, 1899), 4, 74; Weston and Bullock, XVIII, 1250; Stoute, XXIX, 1172.
- ²⁰Cf. Brown, VII, 481, items 7840, 7841.
- ²¹Cf. Ibid., p. 482, item 7845
- ²²Cf. Ibid., VII, 478, items 7806-7810.
- ²³Cf. Ibid., p. 479, item 7816.
- ²⁴Cf. Ibid., p. 479, item 7816.
- ²⁵Cf. Roberts, p. 194, item 1217.
- ²⁶Cf. Roberts, p. 194, item 1218; Brown, VII, 479, item 7821.
- ²⁷Cf. Randolph, OZARK SUPERSTITIONS, p. 115.
- ²⁸Cf. Bergen, II, 1047.

PIERRE BROUSSARD AND HIS DESCENDANTS

Vita B. and John R. Reaux

PIERRE BROUSSARD, son of Jean Francois Broussard and Catherine Richard, born in 1683 at Port Royal, married Marguerite Bourg daughter of Abraham Bourg and Marie Brun, on the 14th of January 1709 at Port Royal.

I-Marguerite Broussard, b. 11 Oct. 1709 (PR) m. Nicolas Prejean (Jean & Andree Savoie) ca 1732

A-Louison Prejean b. ca 1734 (PR)

B-Marie " " " 1736 "

C-Jeanne " " " 1743 "

D-Rose " " " 1744 "

E-Cecile " " " 1748 "

F-Gabriel " " " 1751 "

II-Jean Broussard, b. 20 April 1711 (PR)

III-Joseph Broussard, b. 6 March 1713 (PR) m. Ursule Leblanc. (Pierre & Francoise Landry) 28 Feb. 1740 (Grand Pree)

A-Joseph Broussard, b. 26 Feb. 1741 (Grand Pree)

B-Jean Broussard, b. 14 Jan. 1742, m. Marguerite Comeau (Honore & Marguerite Poirier) ca 1772.

1-Jean Baptiste Broussard b. ca 1774 (Poitiers France) m. Celeste Hebert (Attakapas) (Jean Baptiste Hebert & Theotiste Hebert) 25 Oct. 1793 (SM)

a-Marie Felonise Broussard, b. 8 Feb. 1796 (SM) m. Vital Lapointe

(Pierre & Elizabeth Broussard) 14 Jan. 1812 (SM)

b-Marie Adelaide Broussard, b. 14 Oct. 1797 (SM)

c-Ursule Broussard, m. Joseph Duhon (St. James) wid. of Isabelle Landry, 2 Jan. 1821. Died 22 Aug. 1822 (L)

- d-Jean Joachim Broussard, b. 10 March 1806 (SM) m. Adelaide Meaux
 - d-1-Adelaide Broussard, b. 22 Oct. 1824 (L)
 - d-2-Jean Broussard, b. 13 May 1826 (L)
 - d-3-Melanie Broussard, bt. 10 April 1831 (L) m. Emile Trahan (L)
 - d-4-Marsillienne Broussard, bt. 13 May 1834 (L)
 - d-5-Ursule Broussard, bt. 21 June 1836 (L)
 - d-6-Emilie Broussard, bt. 21 May 1838 (L)
- e-Nicolas Broussard, b. 27 Oct. 1807 (SM) m. Marie Felonise Hebert (Joseph & Elizabeth Duhon) 6 Dec. 1830 (L)
 - e-1-Nicolas Broussard, b. 10 Oct. 1831 (L)
 - e-2-Antoine Broussard, b. 19 Jan. 1833 (L)
 - e-3-Phelonise Broussard, b. 4 Dec. 1833 (L)
- f-Ovide Broussard, b. 6 Aug. 1809 (SM) m. Arthemise Hebert (Joseph & Isabelle Duhon) 4 Jan. 1830 (L)
 - f-1-Emilia Broussard, b. 8 Oct. 1830 (L)
 - f-2-Arminionne Broussard, bt. 8 June 1832 (L)
 - f-3-Odille Broussard, bt. 10 Nov. 1833 (L)
 - f-4-Sosthene Broussard, bt. 24 April 1836 (L)
 - f-5-Paul Phire Broussard, b. 20 Jan. 1848 (L)
- g-Hypolite Broussard, m. Adelaide Meaux
 - g-1-Hypolite Broussard, b. 15 Oct. 1828 (L)
- h-Jean Marcel Broussard, b. 24 Dec. 1813 (SM)
- i-Marguerite Broussard m. Joachim Dugat (Pierre & Sophie Gautreau) 20 April 1829
 - i-1-Aurelia Dugat, b. 18 Aug. 1836 (L)
- C-Charles Broussard b. 12 April 1743, m. 1st Bonne Castel (Catel), 2nd Euphrosine Bariot (Pedro & Veronica Giroir) wid. of Francois Boudrot.
 - 1-Jean Charles Broussard b. ca 1765 m. Elizabeth Temple (Tanglais) 29 Nov. 1788 (MO) m. 9 Feb. 1807 Manette Stevens (Louis Wa. & Marie Babin)
 - 2-Francois Broussard b. ca 1767 m. Marguerite Henry (Charles & Francoise Henry) 7 Feb. 1791 (MO)
 - a-Brigado Helena Broussard b. 14 Dec. 1795 (BR) m. Valerian Lavigne
 - b-Dominique Broussard bt. 22 Sept. 1800 (BR) at the age of 4 months
 - c-Luis Franco Broussard bt. 22 Sept. 1800 (BR) at the age of 4 months
 - 3-Pierre Broussard b. ca 1771, m. Marie Sophie Molaison (Jean & Maria Duaron) 4 March 1794 (BR)
 - a-Carlos Luis Broussard, b. 12 Dec. 1794 (BR)
 - b-Clemencia Matamisa Broussard, b. 17 Feb. 1797 (BR) m. Joseph Gras
 - c-Celeste Sophia Broussard b. 24 Nov. 1799 (BR)
 - d-Urelien Broussard m. Mariette Thibodeaux 15 Feb. 1827 (BR)
 - 4-Dominique Broussard b. ca 1773 m. Pelagie Martin (Joseph & Marguerite Pitre) 4 Nov. 1794 (SJ)
 - a-Isabelle Broussard b. 10 Oct. 1795 (SJ) d. 29 Aug. 1796 (SJ)
 - b-Joseph Domingo Broussard b. 21 Feb. 1797 (SJ) d. 27 Sept. 1797 (SJ)
 - c-Lorenzo Broussard b. 5 Sept. 1798 (SJ) m. Marie Marceline Leblanc (Hypolite & Marg. Gaudet) 1 May 1820 (T)
 - d-Juan Baptiste Broussard b. 9 Aug. 1801 (P)
 - e-Rosalie Broussard b. 4 Sept. 1803 (P)
- D-Marie Broussard b. 2 Sept. 1744 (A)
- E-Marie Blanche Broussard b. 17 April 1746 (A)
- F-Agnes Broussard b. ca 1753 m. 1st. Dominique Giroir, 2nd Pierre Potier (Pierre & Marie Doucet) 25 Nov. 1783, St. Martin de Chautenay, France, 3rd Pierre Vincent (Joseph & of La Rivere aux Canards en Acadie, Paroisse St. Jean

Children of Agnes Broussard & Pierre Potier:

1-Francois Constant Potier bt. 9 Aug. 1784 (ADLA) m. 27 June 1807 (SM)

Marie Magdelaine Castille, wid. of Joseph Richard, dau. of Joseph
Castille & Ozite Landry (Estate #701 SMCH)2-Sylvain Potier b. 3 June 1786 (SM) (Estate #327 Lafayette Parish Court
House, Lafayette, Louisiana)

1V-Madeleine Broussard b. 12 June 1715 (PR)

V-Francois Broussard b. 1 Oct. 1716 (PR)

VI-Marie Broussard b. 31 July 1718 (PR) m. ca Honore Prejean

(Jean & Andree Savoie) ca 1732

1-Felix Prejean b. ca 1741 (PR)

2-Marie Anne Prejean b. ca 1743 (PR)

3-Felicite " " " 1745 "

4-Cyprien " " " 1747 "

5-Julien " " " 1750 "

6-Madeleine " " " 1750 "

VII-Charles Broussard b. 27 Dec. 1719 (PR) m. Madeleine Leblanc (Rene &
Marguerite Hebert) 7 June 1746(Grand Free)

(A) - Acadia

(ADLA) - Archives departementales de la Loire - Atlantique, France

(BR) - Baton Rouge

(L) - Lafayette

(P) - Platterville

(PR) - Port Royal

(SJ) - St. James

(SM) - St. Martin

(SMCH) - St. Martin Court House

(T) - Thibodaux

PAUL LOUIS LEBLANC DE VILLENEUVE

Sidney L. Villere

The colorful and remarkable career of Paul Louis LeBlanc de Villeneuve is sufficiently known to most Louisianians. His name is found in many leading historical works and publications. The following paper¹ has to do with his not too well known extensive property on the Attakapas Country.

The legal representatives of PAUL LOUIS, CHEVALIER DE VILLENEUVE, late of the City of New Orleans, deceased, claim a tract of land containing 2,000 superficial arpens, equal to 1, 692 and 56/100 acres, to wit:

25 arpens front on both banks of the Bayou Salle, in the County of Attakapas with the depths of 40 arpens on each side of said bayou. In support of the claim, the following documents of title have been filed, to wit: the request of PAUL LEBLANC DE VILLENEUVE without date, solicit-

¹ American State Papers, IV, p. 350.

ing a grant of the above mentioned tract of land to which are subjoined certain proceedings and decrees of the officers of the land department under the Spanish Government, towit: MR. LOUIS CHARLES DEBLANC, Commandant of the Post of the Attakapas, PIERRE PEDESCLAUX, delegated judge, GILBERT LEONARD, the fiscal royal, together with the order of survey of MR. JUAN VENTURA MORALES, the intendant of the Province of Louisiana, dated at New Orleans, October 30 to November 8, 1802.

The following testimonial proof has been adduced in this claim:

Before me, PHILOGENE FAVROT, judge of the Parish of West Baton Rouge, State of Louisiana, personally came and appeared, ARMAND DUPLANTIER and PIERRE FAVROT, both residing in the State aforesaid, and after being duly sworn, depose and say, that they are well informed by personal knowledge, that PAUL LEBLANC DE VILLENEUVE, late an officer in the Spanish service, and DE VILLENEUVE LEBLANC, TERENCE LEBLANC, OCTAVE LEBLANC, his sons, all residing within the State aforesaid, own several tracts of land on the Bayou Salle, in the County of the Attakapas, that the said PAUL LEBLANC DE VILLENEUVE, VILLENEUVE LEBLANC, TERENCE LEBLANC, AND OCTAVE LEBLANC, had their claims to said tract of land in the office of the late LAVEAU TRUDEAU, late Surveyor-General of the Province of Louisiana, that both under the Spanish and Territorial Governments, they made a great exertion to get such claims from said office, but could not get them owing to the said LAVEAU TRUDEAU'S bad state of health. That since the State of Louisiana had made no provisions for the purchase of said office until the year 1818, the said deponents feel that they are entitled to their claims.

Signed before me, November 22, 1820.

DUPLANTIER

FAVROT, SR.

P. H. FAVROT, Parish Judge.

The document of title in the foregoing claim appears to be genuine. The extraordinary fact mentioned by the witnesses of the purchase of the office of the late Surveyor General of the Province of Louisiana is actually true. The legislature of the State in 1818, passed an act, and made a large appropriation to this effect, and until this era, numerous claimants had been deprived of their title papers, which should have been transferred among the essential archives to the succeeding government. The claim is therefore recommended for confirmation.

THE RESTORED "ACADIAN HOUSE"

J. C. Chargois, Jr.



For years this little Acadian House, one of the earliest built in Lafayette, stood staunchly true to its heritage at 614 Buchanan Street while the city grew up around it. Unperturbed by this encroachment, Miss Josette Salles continued to live in the house where she had been born. Following her death July 14, 1967, at the age of 94, J. C. Chargois bought the house and moved it to property he owned off Kaliste Saloom Road on Cane Broke Lane. He did this with the intention of restoring the house, furnishing it as it was in its heyday and making it available as a tourist attraction where not only Acadian decor could be seen, but also Acadian cookery could be enjoyed. Almost two years have elapsed and the house is already a showpiece although added touches are needed to satisfy the original objectives to make the home an authentic Acadian home complete with all of the accoutrements for serving an Acadian meal and reflecting the good life which the Acadian knew, and still knows, how to enjoy.

The house was built in the late 1830's by Richard Chargois, Miss Josette's grandfather, who had come to Lafayette with his two brothers, Hubert and Sebastian. A Parisian, Richard had lived in England following his marriage to an Englishwoman. The brick used in the home was made in the brickyard established by the Chargois brothers. The cypress beams and lumber in the house came from trees which grew around a lake at the foot of Vermilion Bayou. According to Miss Josette, the lumber was dried for six months before being used. The walls of the house are of brick and mortar made of horse hair, mud and lime. Crushed oyster shells provided the lime. Traces of shell can still be seen in the mortar, where the brick walls have been left exposed to show the manner in which the walls were constructed in the interior. In restoring the house, however, the brick walls were plastered because the cost of restoring them would have been prohibitive. Cypress strips on the walls are laid at the angles of the old two-by-four strips in the brick walls and preserve the interesting design;

The original wide cypress boards in the floor of the parlor, bedroom, study and stair area, the French doors of cypress that lead onto the side gallery, the hand hewn cypress shutters, the pegs used instead of nails and the exposed hand hewn beams in the ceiling all are excellent examples of early Acadian construction.

Those who are familiar with the house in its Buchanan Street location will note certain changes. Bannisters now enclose the front gallery, as the did when the house was originally built, and columns have been added on the front gallery. The front door which Miss Josette used to lock with a five inch key made by her grandfather, Richard, opens into the parlor. On entering, one immediately sees the piano given to Miss Josette at the age of ten. It stands against the same wall where it has always stood, its finish restored, its strings tuned, and its cover locked with the original key given Miss Josette. The fireplace in this room has been given a note of elegance it did not originally have, with marble mantel and facing replacing the wood mantel and brick that originally faced the front of the fireplace.



A door off the right of the parlor leads to a bedroom furnished with pieces that belonged to Louisiana's second governor, Jacques Villere. Included in the room are a 200-year old four poster bed and an armoire. The furniture has been handed down in the Villere family and was acquired from Mrs. Emily Landry of Lafayette, a descendant of Gov. Villere. Back of the parlor is a small room from which a stairway leads to the attic bedroom with its exposed beams and hand hewn wide cypress floor boards. Typical of Acadian homes is the closet built under the stairway. Here, the brick wall has been left exposed to show how they originally were. The small room to the right will be furnished as a study. A window in the room looks onto the long wide side gallery with its bannisters, its gas lighted copper lanterns against the wall, and its stairway leading down to ground level.



Originally the dining room and kitchen were not attached to the main part of the house, in order to keep cooking odors out of the sleeping and living area. The wall partition between the original dining room and kitchen was removed, giving one large 17 by 24-foot room attached to the house. A new kitchen is attached to this large room. The floors of the dining room and the new kitchen are paved with old brick from the house. The original window-high wooden wainscoting of the dining room has been replaced with old cypress doors laid so as to provide the wainscoting effect. One side of the room has a series of windows with the original glass panes. The wall across from this also has windows and a French door leading onto the gallery. Above the open fireplace is a handsome portrait of Joseph A. Charcois, a son of the original owner and the grandfather of the present owner.

The fireplace along the kitchen wall is a double one, providing a fireplace of brick for the kitchen. The brick flooring of the dining and kitchen area comes from the brick used in the house. The chimney which was on the outside wall of the house at its Buchanan Street location was made by Isaac Price, a Lafayette slave who was considered the town's best chimney maker.

The newly added kitchen is typical of the early Acadian kitchen, with modern conveniences kept inconspicuous. The focal point is the old brick fireplace that dominates the room so one does not notice both a gas and an electric range and double wall oven. Instead, attention is attracted to the antique kitchen utensils and the round cypress Acadian style table.

THE ATTAKAPAS HISTORICAL ASSOCIATION

MEMBERSHIP MEETING AND FOURTH ANNUAL CONFERENCE

November 7, 1970, The Holiday Restaurant, near Beau Sejour Motel, New Iberia,
Louisiana, La. Highway 90 West

9:00 - 9:30 REGISTRATION AND COFFEE - Alton Room

9:30 - 10:00 BUSINESS MEETING - Moise Room
Mrs. David R. Williams, President, presiding

(This program is the official notice of a regular membership meeting)

PROGRAM

(All sessions will be held in the Moise Room)

10:00 - 10:40 Miss Pearl Mary Segura, Conference Chairman, presiding
LANDMARKS: Mrs. Harold Aubry, Chairman

"Architecture of Louisiana"
SPEAKER: Mr. John Albert Landry, Architect

10:50 - 11:30 GENEALOGY: Mr. Grover Rees, Chairman

"Genealogical Resources of the New Orleans Public
Library"
SPEAKER: Mr. Collin B. Hamer, Jr., Head, Louisiana
Division, New Orleans Public Library

11:40 - 12:20 HISTORY: Miss Maurine Bergerie, Chairman

"Reconstruction in Louisiana"
SPEAKER: Dr. Joe Gray Taylor, Head, History
Department, McNeese State University

12:35 - 1:35 LUNCHEON
Main Dining Room

1:35 - 2:45 TRADITIONS: J. C. Chargois, Jr., Chairman

"Folklore of Vermilion Parish"
SPEAKER: Dr. Elizabeth Brandon, Head, French
Department, University of Houston, Houston
Texas

2:45 ADJOURNMENT

